

# The Syriac Book of Steps



## **Texts from Christian Late Antiquity**

12

**Series Editor**  
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TeCLA (Texts from Christian Late Antiquity) is a new series presenting ancient Christian texts both in their original languages and with accompanying contemporary English translations.

# **The Syriac Book of Steps**

**Syriac Text and English Translation**

**Fascicle 1**  
**Translation and Introduction by**  
**Robert A. Kitchen**



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## INTRODUCTION

The *Book of Steps*, a late fourth-century Syriac collection of 30 *mēmre* (or discourses), opens a window on to pre-monastic asceticism in the Syrian Orient, although the text itself has been relatively little read or studied.

While the critical edition was edited by Michael Kmosko in 1926,<sup>1</sup> with a parallel Latin translation and a substantial introduction, it was not until the publication of the English translation by Robert A. Kitchen and Martien F. G. Parmentier in 2004 that the *Book of Steps* appeared in a modern language.<sup>2</sup> These two versions are presented together on facing pages in this bilingual, Syriac/English, edition in the Gorgias Press series *Texts of Christian Late Antiquity*.

The ambiguities of anonymity mark the *Book of Steps*. The author intentionally does not reveal his name and several suggestions in the manuscript margins are not historically recognizable. While it is a large book, there are only two geographical references—one mentioning the Lesser Zab River in northeast Iraq. Moreover, except for Biblical characters no historical names are mentioned by the author.

However, the author presents a vivid portrait of a living Christian community, probably existing in the Persian Empire where Christians were always on the edge of suspicion as sympathizers to the rival Roman Empire. It is, to be sure, an isolated Christian

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<sup>1</sup> *Liber Graduum*, edit./transl. Michael Kmosko, (*Patrologia Syriaca* 3: Paris, 1926).

<sup>2</sup> *The Book of Steps: The Syriac Liber Graduum*, transl. R. A. Kitchen & Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004).

Church which was not aware of and so not entangled in many of the Christological and political controversies raging to the west. This particular community does not yet know monasticism in its classical form, but the author and his students do understand and practice the ascetical life. This is not the extreme asceticism found in works like Theodoret of Cyrrhus' *Historia Religiosa* (A History of the Monks of Syria) that would render Syriac Christianity infamous for its severity, yet a way of life taken very seriously.

The author describes a two-tiered Christian community: the lower level consists of the Upright ones (*kēnā*), who generally are married, have jobs, earn money, but contribute their energy and faith to performing the active acts of charity—feeding the hungry, clothing the naked, healing the sick, visiting the imprisoned. The higher level belongs to the Perfect ones (*gmīrā*) who are celibate, having renounced the world and its possessions. They have neither home nor possessions nor money and neither do they work, praying unceasingly, teaching and mediating conflicts as they wander throughout the region—virtually the life of a monk. However, there is no monastery and continual mention is being made of how the Perfect may participate in and yet stay aloof from the daily life of the town where they carry out their vocation. This leads to plenty of conflict, both internally between the Upright and the Perfect of the church and externally with the secular community and authorities.

The Perfect, alas, are not always perfect. Some scholars prefer the translation “mature,” but it is doubtful the author wanted to be that subtle. His designation of the Perfect ones carries an eschatological ring, for perfect is what these pilgrims in faith are meant to be, are aiming to be, not necessarily what they are at the present. As the author proceeds through the thirty discourses, sermons, and expositions, he regularly draws attention to the ways in which the Perfect are wandering from the disciplined road; and on the other hand, nods approvingly at how the Upright ones through their virtuous hearts and ministries are almost there. If only they would become celibate they too would become Perfect! The author's periodic reiteration of this plea indicates that not too many Upright ones were willing to dispense with their wives.

Sadly, like many other early Christian works, we do not know how the *Book of Steps* turns out, that is, what eventually happened to its author, its faith community, all the Upright and Perfect ones and



other players. Anonymity exacts a price, for if you do not know who wrote the book, or precisely when and where, you cannot know where it has gone. Nevertheless, just as is the case with other early Christian writings, it is the journey along the road that we are permitted to share, and what else matters more?

A summary of the content of the first set of *mēmṛē* or discourses follows.

*Syriac editor's preface.* An editor introduces the reader to the reputation and accomplishments of the intentionally anonymous author. He attaches to the end of the preface the last section of the last *mēmṛā* (30<sup>th</sup>) as a preview of his writing.

*First Mēmṛā.* The anonymous author begins his introduction, observing that those who live fully in the world follow the minor commandments of the Gospel which constitute the status of Uprightness, Adam's refuge after he had fallen from Perfection.

*Second Mēmṛā. About Those Who Want to Become Perfect.* The author continues by describing the Perfect as those who follow the major commandments by which one will live in the Spirit.

*Third Mēmṛā. The Physical and the Spiritual Ministry.* Further distinctions are made between the worldly Upright ones and the higher status of the Perfect ones, who are involved in spiritual ministries, but do not work or labor. Prior to the fall of Adam God had intended that no one would have to work.

*Fourth Mēmṛā. On the Vegetables for the Sick.* The diet of vegetables is a metaphor for the discipline of those still weak in the faith. Attention is focused upon the human need to admonish and judge, and to be offended by judgmental words of enemies.

*Fifth Mēmṛā. On the Milk of the Children.* Another metaphor of the discipline needed for those spiritually immature who would be compromised by associating with sinners. As one progresses towards Perfection, one is able to associate with anyone without imitating or condemning them.

*Sixth Mēmṛā. On Those who are made Perfect and continue to grow.* The depiction of crafting a royal jewel chest parallels the preparation of a person for Perfection.

*Seventh Mēmṛā. On the Commandments of the Upright.* A fuller description of the way of Uprightness, which essentially follows the Ten Commandments and the Golden Rule. The Upright must

avoid magicians and magical practices and some are commissioned to a medical ministry.

*Eighth Mēmṛā. On One Who Gives All He Has to Feed the Poor.* One more discourse centering on the Upright ones, whom the author assures are worthy of salvation, though of a lesser portion since they do not renounce the world.

*Ninth Mēmṛā. On Uprightness and on the Love of the Upright and the Prophets.* An extended series of Biblical expositions regarding the prophets whose violent acts—on the commandment of God—reduced them below the status of Uprightness. This section is an adaptation of Hebrews 11.

*Tenth Mēmṛā.* A sermon directed against a spiritualizing tendency among some of the Perfect in which physical fasting is rejected by those who believe they have superseded any physical activity.

An in-depth introduction to the *Book of Steps*, its literary structure, social situation, and theological issues, can be found in *The Book of Steps: The Syriac Liber Graduum*, introduction and translation by Robert A. Kitchen and Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004), from which the English translation in this volume is borrowed by permission.



## Syriac Editor's Preface

**Summary:** While desiring anonymity, the author is recognized as one of the last disciples of the Apostles—a spiritual, not scholarly writer. The editor illustrates the author's approach by inserting here the last (and lost) section of the *Liber Graduum*. (c.1)

**O**n that blessed one who published this simple doctrine of his, which is a wealth of mysteries, while desiring to remain anonymous.

Since this blessed one desired to remain anonymous, and no other author tells us anything about him, and since we do not know precisely when he lived, we can only accept the tradition that he was one of the last disciples of the Apostles. And we gather from his words that he was one of the first teachers who wrote in Syriac. We can also conclude from his teaching that he was not an ordinary person.

In order that the greatness and power of this person of God's spiritual understanding might be clear and manifest to the reader, we have taken care to quote the very last section of his work first, and then to give a list of the titles of his sermons. This we have done (c.4) in order that the reader of this section might plainly understand from it that he was a prophet, that he had received the Spirit, the Paraclete, that he was found worthy to speak about God, that through the Holy Spirit he has revealed and interpreted all these mysteries, and that he was a great and perfect man

## مَصِلُّ

مَصِلُّا اَنَا هُكُنَا وَلَا رُكَا وَتَلَدَات هَمَصَا  
 ٥ اَلْمَرَّة حَتَّى لَقِنَا حَمَلَهَا لَهْ لُؤَا وَوَاوَا ٦

مَصِلُّا وَهُكُنَا اَنَا لَا رُكَا وَتَلَدَات هَمَصَا: هَا اَعْبُدَا  
 وَحَكَمَ: حَسْبُ مَحْ مَقْدُكُنَا لَا اَعْبُدَا: هَا رَحِمَهُ سَلَا اَنَا  
 لَا اَلْأَبَ: كَ: اَلَا اَنِّ وَحَمَلُكُنَا مَحَلَّ وَبِ مَحْ  
 اَلْحَقَبَتَنَّهُ: اِسْتُنَا وَعَتَسَا اَلْهَ: اَوُحَ وَبِ اَفْ مَحْ  
 مَحَلَّ: وَبِ مَحَلَّ مَبْنُوعَا وَحَكَمَا هُمَا اَلْأَسْرَ  
 اَلْهَ: هَا حَسْبَا: هَا مَحْ مَحَلَّ: هَا حَقَبَتَهُ  
 اَلْهَ مَحْ.

هَوْنَهُ اَلَّا هَوْنَسَ مَبْرُ حَسَقَ: هَا وَفَا: وَحَلَا  
 هَا مَحَلَّ وَهَمَكَةَ: هَا اِنْعَا اَنَا وَكَلَا: هَا  
 كَ حَلَمَكَا وَكَمَبَرُ قُضَمَا اِسْتُنَا وَحَكَمَ قُضَمَا  
 وَهَلَقَتَهُ نَبَسَ هَسَمَ مَبْرُ اَنَا هَا مَحَلَّ: هَا  
 قُضَمَا وَحَامَدَ: هَا اَوُحَ وَبِ حَسَبَ: وَهَلَا: هَا  
 وَفَا هَا حَقَمَكَا اَنَا: هَا لَكَ قُضَمَا وَكَلَا وَكَلَا  
 : هَا وَهَسَا قُضَمَكَا مَحَلَّ: هَا هَا قُضَمَكَا  
 اَلْهَ مَحَلَّ: هَا وَهَلَا: هَا اَلْهَ: هَا وَحَسَبَ وَهَسَا  
 وَهَسَا اَلَّا هَقَمَ اَنِّ حَكَمَ وَوَا: مَحَلَّ:  
 هَا وَهَمَكَا اَلْهَ: هَا اَلْهَ مَحَلَّ: هَا وَكَلَا اَلْهَ: هَا

who ranks with the apostles and prophets, like Agabus and his companions who are mentioned in Acts.<sup>1</sup>

He did not receive this powerful and spiritual teaching, which he left to us, from the thoughts of people or from the teaching of the wise, for the simplicity of his speech shows that he was not a scholarly writer.

From the simplicity of his style and the vigorousness of this particular section, we gather and deduce that his style is that of the ancient syriac language, and we are fully convinced that he has accomplished this work through the power of the Holy Spirit alone. He does in fact say himself that he was a prophet, 'If anyone (c.5) asks "from where does he get these things", then he should realize that it has been written, "The spirit of the prophets is subject to the prophets"<sup>2</sup> and "I will pour out my Spirit on all flesh",<sup>3</sup> namely on those who keep the commandments of our Lord and who imitate his humility.'

By this the author shows that he himself kept the commandments of our Lord and imitated his humility. Once again, he clearly speaks about himself also when he says, 'Do not suppose that in our time there are no people who prophesy and discourse about God', and other similar sayings that come out clearly in the first *mēmṛā*, and also in this particular section.

Now let the quotation that we give here serve the same purpose to the reader as an account of his great achievements of the kind that we find in the biographies of fathers like Gregory the Great,<sup>4</sup> blessed Basil the Great,<sup>5</sup> and blessed Evagrius,<sup>6</sup> for our author is their peer in the things of God.

1. Ac 11:28

2. 1 Co 14:32

3. Jl 2:28; Ac 2:17

4. Gregory of Nazianzus

5. Basil of Caesarea

6. Evagrius Ponticus



*Syriac Editor's Preface*

Here then follows the last section of the last *mēmṛā* of his work:<sup>7</sup>

If anyone rejects the testimonies of the Scriptures—of the prophets, of our Lord and of the Apostles—by saying, ‘Who knows whether this is true?’ or by saying, ‘The prophets and the Apostles knew that it was true then, but who today knows that these things are true?’ then he should remember (c.8) that it has been written, ‘The spirit of the prophets is subject to the prophets.’<sup>8</sup> He should also remember the prophet through whom the Lord said, ‘In the last days I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.’<sup>9</sup> Again he should remember another prophet who said, ‘My heart overflows with good words; I shall proclaim the works of the King. My tongue is like the pen of a skillful scribe, who is fairer in countenance than anyone.’<sup>10</sup>

You see how the Lord poured out his Spirit at certain times and how sons and daughters prophesy, namely, those who keep the commandments of our Lord and who imitate his humility. See how their tongue is ‘the pen of a skillful scribe,’ that is of our Lord, who is fair and beautiful in countenance (this is something that is beyond comprehension), and their tongue is

7. A portion of a *mēmṛā* that is lost at the end of the most complete mss of the *Liber Graduum* (It is placed here in Ms α, but does appear in its correct place at the end of *Mēmṛā* Thirty in Ms R.).

8. 1 Co 14:32

9. Jl 2:28; Ac 2:17

10. Ps 45:1



## صَحِيحًا

أَيُّ إِيَّاهُ فِي مَحَلِّهِ هُوَ الْوَلَدُ: وَيُحْتَمَلُ هُوَ  
 هُوَ مَحَلِّهِ هُوَ الْوَلَدُ: وَمَعْنَى هُوَ الْوَلَدُ وَبِهِ  
 أَلَيْسَ تَعْنِي؟ أَوْ الْوَلَدُ: وَيُحْتَمَلُ هُوَ مَحَلِّهِ بَيْتُهُ: مَعْنَى فِي  
 مَحَلِّهِ بَيْتُهُ وَبِهِ مَحَلِّهِ أَيْ؟ نَحْنُ وَبِهِ: وَهُوَ  
 وَيُحْتَمَلُ كَتَحْتُمَا مَعْدُجًا هُوَ الْوَلَدُ أَوْ كَتَحْتُمَا مَحَلِّهِ  
 كَيْفَ مَحَلِّهِ: وَصَحَّتْهُمَا إِيَّاهُ أَيْ هُوَ وَهُوَ كَيْفَ مَحَلِّهِ  
 هُوَ الْوَلَدُ حَتَّى هُوَ هُوَ الْوَلَدُ. هُوَ الْوَلَدُ أَوْ كَتَحْتُمَا  
 إِيَّاهُ وَبِهِ: أَيْ كَيْفَ مَحَلِّهِ هُوَ الْوَلَدُ: أَيْ حَتَّى  
 مَحَلِّهِ: كَيْفَ مَحَلِّهِ وَهُوَ مَحَلِّهِ: وَهُوَ مَحَلِّهِ  
 مَعْنَى حَتَّى.

نَحْنُ أَيْ أَيْ هُوَ مَحَلِّهِ وَهُوَ حَتَّى: هُوَ مَحَلِّهِ  
 حَتَّى هُوَ: أَيْ هُوَ وَبِهِ هُوَ مَحَلِّهِ وَهُوَ  
 حَتَّى هُوَ. هُوَ أَيْ هُوَ كَيْفَ مَحَلِّهِ وَهُوَ  
 مَحَلِّهِ: وَبِهِ مَحَلِّهِ وَهُوَ مَحَلِّهِ هُوَ مَحَلِّهِ وَلَا  
 مَحَلِّهِ: هُوَ كَيْفَ مَحَلِّهِ مَحَلِّهِ: هُوَ مَحَلِّهِ  
 هُوَ كَيْفَ مَحَلِّهِ: هُوَ مَحَلِّهِ وَبِهِ مَحَلِّهِ هُوَ مَحَلِّهِ  
 مَحَلِّهِ هُوَ مَحَلِّهِ: لَا هُوَ مَحَلِّهِ هُوَ مَحَلِّهِ  
 وَبِهِ مَحَلِّهِ حَتَّى وَهُوَ مَحَلِّهِ هُوَ مَحَلِّهِ  
 هُوَ أَيْ أَيْ وَبِهِ مَحَلِّهِ هُوَ مَحَلِّهِ مَحَلِّهِ  
 وَبِهِ مَحَلِّهِ كَيْفَ مَحَلِّهِ وَبِهِ مَحَلِّهِ: وَهُوَ  
 مَحَلِّهِ هُوَ: أَيْ لَا حَتَّى وَبِهِ مَحَلِّهِ: مَحَلِّهِ  
 وَلَا كَيْفَ مَحَلِّهِ وَبِهِ مَحَلِّهِ: مَحَلِّهِ وَهُوَ مَحَلِّهِ  
 مَعْنَى: مَعْنَى وَبِهِ مَحَلِّهِ لَا مَحَلِّهِ: أَيْ  
 لَأَسْتَأْذِنَ مَحَلِّهِ. كَيْفَ مَحَلِّهِ وَلَا مَحَلِّهِ مَحَلِّهِ  
 مَعْنَى هُوَ مَحَلِّهِ وَبِهِ مَحَلِّهِ وَبِهِ مَحَلِّهِ  
 نَحْنُ مَحَلِّهِ. أَيْ مَحَلِّهِ كَيْفَ مَحَلِّهِ وَبِهِ مَحَلِّهِ

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a pen to him, with which he writes wonderful rules concerning himself, which tell humanity to get to know him and to keep all his commandments. So do not have doubts and say, 'There are no people who prophesy or discourse about God in our time.' Perhaps you might say, 'I accept the ancient prophets and the Apostles, because they are proved true to me by the signs that God, who spoke through them, has done through them.' If the prophets of our time do not perform any signs, it is because our Lord does not (c.9) want to perform signs through them, seeing that in our time everybody believes in him, and whoever does not believe in the ancient signs will not believe in recent ones either. But as far as we are concerned, through whom no signs happen, let our preaching be accepted on the basis of the testimony of the books of holy people who did perform powerful signs. If the prophets and the Apostles and our Lord, whom we adore, are trustworthy to you, then let them witness with their words, that these are true and conform to theirs.

End of the last section of the work of this holy person.<sup>11</sup>

11. Now, in Ms α, follows a (partly illegible) list of the titles of the *mēmre*.



## Mēmṛā One

**Summary:** Humbling one's mind and submitting to the Holy Spirit are necessary in examining the Scriptures. Those living in the world operate by the minor commandments. After Adam fell from Perfection, he remained in the state of Uprightness, from which we, having broken the Golden Rule, have fallen.

(c.12) In which can be found an exposition of the commandments, showing for what purpose each single one has been given and to whom, why our Lord Jesus Christ gave major and minor commandments, and how one can distinguish Perfection from Uprightness, and that through the major commandments one becomes Perfect and through the minor ones Upright.

1. You brothers and fathers, who are our 'brothers and sisters' in Christ,<sup>1</sup> we must inquire into the words of our Lord one by one, as the Apostle said, 'Inquire into these words today, tomorrow, and unto the ages of ages'.<sup>2</sup>

Again he said, 'Exhort one another every day, until the day that is called "today"',<sup>3</sup> that is until death, in order that you may be built up by these words and build up your brothers. And again he said, 'Prove and see what is the will

1. Cf. 1 Tm 5:1-2

2. Apocryphal

3. Heb 3:13

## صَاحِبُ صَرْفِنا

وَالْمَلِكُ صَرْفِنا وَصَرْفِنا فَمَبْنُوتَا: هَمْزَا وَحَا صُنَا  
 أَصْنَبْ فَمَبْنُوتَا فَمَبْنُوتَا حَبْزَا: هَمْزَا وَحَا هَلْصَنَه  
 أَصْنَبْ أَنَّهُ مَبْنُوتَا نَعَمْ صَحْفَا حَفْصِنا وَهَوَا هَوَمَبْنُوتَا:  
 هَوَمَبْنُوتَا نَبْ أَيْ حَفْصِنا هَا مَبْنُوتَا: وَحَفْصِنا وَهَوَا  
 نَهَا حَفْصِنا هَرْفِنا وَهَوَا قَائِلَا.

(1) كَحَا أَسْتَحْ هَا حَتْلَا: أَسْتَحْ هَا حَتْلَا وَحَفْصِنا: رُوم  
 هُوَ كَحْ وَحَتْلَا أَنَّهُ حَفْصِنا وَحَتْلَا مَبْنُوتَا مَبْنُوتَا: أَصْلَا  
 وَحَتْلَا حَفْصِنا: وَحَتْلَا أَنَّهُ مَبْنُوتَا هَمْزَا هَلْصَنَه  
 هَاهَا أَصْنَبْ: وَحَتْلَا مَبْنُوتَا مَبْنُوتَا مَبْنُوتَا:  
 حَبْصَا حَبْصِنا وَحَبْصِنا مَبْنُوتَا: هُوَ وَحَبْصَا حَفْصِنا:  
 وَحَبْصَا حَبْصِنا هَلْصَنَه لَأَسْتَحْ. هَاهَا أَصْنَبْ: وَهَوَمَبْنُوتَا  
 فَمَبْنُوتَا مَبْنُوتَا أَنَّهُ حَبْصَا وَحَبْصَا حَفْصِنا. هَاهَا  
 أَصْنَبْ: وَهَوَمَبْنُوتَا فَمَبْنُوتَا مَبْنُوتَا وَحَبْصَا وَحَفْصِنا

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of God, what is acceptable and perfect'.<sup>4</sup> He also said, 'Prove and know whatever is honorable and humble and beautiful, and penetrate into that'.<sup>5</sup> Again he said, 'When the Scriptures are read, two or three or more, (c.13) then let the interpreter (that is, he who participates in the Spirit) interpret it'.<sup>6</sup> And he said, 'the fruits of the Spirit can be summed up as: goodness, lowliness, self-control, patience, gentleness and kindness, joy and peace with all people, and love for all people'.<sup>7</sup>

2. Therefore we must seek the truth, for as our Lord said, the truth will set us free.<sup>8</sup> That implies, however, that we must humble ourselves and subdue our mind,<sup>9</sup> for these are sacrifices to God;<sup>10</sup> this is [God's] will, and to such people he manifests his truth. But there are people who lower themselves to a certain degree only; they do not do it in front of everybody, and they do not subdue their mind. For this reason, they do not know what the truth is. There are others who do subdue their mind, but who do not lower themselves in front of everybody on earth. For this reason, they too are ignorant of the truth.

Indeed, pride is an obstacle preventing knowledge of the truth, and sluggishness is an obstacle to perceiving what lowliness really is. None can know the will of God from ink,<sup>11</sup> but only when he partakes of Him in the Spirit,<sup>12</sup> that is to say, unless he is the gentlest and humblest of all people, in accordance with the passage of Scripture that says: 'To whom shall I look and in whom shall I dwell except in a gentle and humble spirit who keeps my word'.<sup>13</sup> Therefore

4. Rm 12:2

5. Ph 4:8

6. 1 Co 14:27, 28

7. Ga 5:22

8. Jn 8:32; Mt 18:4

9. Literally, 'break our mind'.

10. Ps 51:17

11. That is, by simply reading the Scriptures.

12. Cf. Heb 6:4

13. Is 66:2



only the person who partakes of God in the Spirit can understand Scripture and distinguish the commandments. (c.16)

However, all of us labor for the physical ministry and not for the spiritual ministry.<sup>14</sup> Not one of us hates himself and takes up his cross while lowering himself (which implies that on earth he will not have a support for his head).<sup>15</sup>

The diligent among us merely give alms from their possessions; this is a proper thing to do—in order to get saved thereby—for worldly people. But we really should leave everything,<sup>16</sup> enter into the lowliness of our Lord and into his self-emptying.<sup>17</sup> These things belong to the major commandments; we shall show in more detail what they consist of. Yet as it is, we are living by the minor commandments only, the ‘vegetables’ and the ‘milk’,<sup>18</sup> and not by the major ones, the true ‘solid food’.<sup>19</sup>

Therefore, we do not know how to distinguish the major commandments from the minor ones, nor the higher ministry from the lower ministry. And we do not understand what the significance is of the ‘food of the sick’, which consists of ‘vegetables’, or of the ‘milk of the children’. Equally, we do not know why forgiveness is given to one person only, and not to the other.<sup>20</sup> In the same way, we do not know which commandments must be kept in order to receive the Paraclete, or which ones must be kept by a ‘sick’ person in order to be healed, or which ones a person must keep to ‘grow like a child’. Also, we do not know which are the commandments that have been given to everyone, by which one becomes a ‘blessed one of the Father’,<sup>21</sup> through the pledge of the Spirit.<sup>22</sup> (c.17)

14. Cf. *Mēmṛā* 3

15. Mt 8:20

16. Mk 10:28; cf. Mt 25:21

17. Ph 2:7

18. Rm 14:2

19. 1 Co 3:2

20. Lk 23:43; cf. 7 below

21. Mt 25:34

22. 2 Co 1:22, 5:5



## مَدَامُنَا قَبِ مُنَا

مَصْحَفُ نَحْمَدُ: اِنَّهُ وَجْهٌ وَلَا تَدْرَا كَيْفَ مَصْحَفُ دُنَا  
كَوْنًا.

اَلَا نَعْمًا يَا اَللهُ: اَنْتُمْ اَلَمْ تَكُنْ مَعِ قِسْمَتِهِ: اَكْبَرُ  
وَحَسْبُ خُلُقًا اَنْتُمْ هُوَ وَتَحْبُّهُ اَنْتُمْ هَلْ تَسْمَعُ دَعْوَةَ. هَسْبُ  
نَعْمَةٍ مُّكْتَبَرٍ هَلْ تَسْمَعُ حَقِيقَتَهُ اَهْ وَمَنْ  
هَكَذَا نَعْمَةً: يَا اَللهُ قَدْ مَنَنْتَ وَهَوَّيْتَ: اَكْبَرُ وَمَحَبَّتِهِ  
اَمَّا اَنْتُمْ. اَلَا تَصْحَفُ حَقِيقَتَنَا رَحْمَةً: اَكْبَرُ يَا اَللهُ  
نَمَّا هَكَذَا: هَلْ حَسْبُكَ يَا اَللهُ حَقِيقَتَنَا عَيْنًا:  
مَنْ هَلْ لَا يُبَيِّنُ وَيَقْدِرُ لَّا قَدْ مَنَنْتَ وَهَوَّيْتَ مَعِ  
رَحْمَةً: هَلَا اَعْصَمْنَا وَحَسْبُ مَعِ اَعْصَمْنَا وَحَسْبُ:  
هَلَا حَقِيقَتَنَا يَا اَللهُ نَمَّا وَتَقَرَّبْنَا: هَلَا سَكُنْ وَتَقَرَّبْنَا:  
هَلَا اَنْتُمْ مَعِ حَقِيقَتَنَا وَحَسْبُ اَنْتُمْ اَعْلَمُ حَقِيقَتَنَا: هَلَا سَكُنْ لَّا  
اَعْلَمُ. اَقْبَلْ هَلَا كَلِمَتِكَ قَدْ مَنَنْتَ مَحَقًّا اَنْتُمْ  
قَدْ مَكَّنَّا هَلَا كَلِمَتِكَ مَحَقًّا هَلَا اَنْتُمْ اَمَّا نَمَّا: هَلَا  
كَلِمَتِكَ وَحَسْبُ اَنْتُمْ اَمَّا تَقَرَّبْنَا: هَلَا اَمَّا اَنْتُمْ قَدْ مَنَنْتَ  
وَأَحْسَنَ حَقِيقَتِكَ: يَا اَللهُ اَنْتُمْ حَقِيقَتُهُ يَا اَللهُ حَقِيقَتُهُ  
وَوَهْمًا

3. There is however a difference between the gift of the Spirit and the blessing of a 'limited pledge'. We do not understand why some commandments have been given to one individual only, and cannot be used by anybody else. Nor do we know what are those laws by which, if a person keeps them, he is not saved, even though his punishment may be less as a result—laws that do not apply to the Perfect or the Upright.

We also do not understand how, by the Paraclete, one person 'grows' more than another, nor why by 'eating vegetables' one 'sick' person is healed more effectively than another, nor why by 'milk' one 'child' becomes more beautiful than another, nor why one person is blessed more than another when keeping the commandments that have been given to everyone. And we do not know how to serve our Lord physically, nor how we must serve him spiritually, nor why the torment of one person is more tolerable than that of his fellow on the basis of the judgment that has been passed on all. After all, it was the consequence of one's own decision and of his own hardness of heart that he fell from Perfection and even from Uprightness, which is inferior to Perfection.

4. Once our father Adam had fallen from the state of Perfection, he remained in the state of Uprightness. This state is characterized by the fact that one does not do to anyone else what is hateful to oneself, and what one wishes others to do to himself, one does to the other people he meets.<sup>23</sup>

We, however, have fallen (c.20) even from this state. We now do to others what is hateful to ourselves, and whatever we do not want others to do to us, we do to our fellow human being; and as we want to be treated ourselves, we treat nobody else. I personally, and indeed every one of us,

23. The Golden Rule: Mt 7:12; Lk 6:31.

## مَدَامُنَا قَبِ مُنَا

(3) اِسْمُنَا اِهْم حَمْن مَهْمَدَا وَفَمَكَلْمَا هَاسِنَا اِهْم  
 كَهْمَدَا وَهْمَدَا قَمَكَلْمَا. هَلَا مَبَحْنَفْ قَهْمَبُنَا وَحَسَبْ مَب  
 اِنْعِ اَمَحْنَفْ حَكْنَهْم: هَاسِنَا لَا مَحْصَفْ وَنَسْعَفْ دَهْم  
 هَلَا اَمَحْنَفْ اَنْعِ وَنَمَا وَلَا اِنْعِ سَمَا دَهْم: مَلَا وَنَمَا اَنْعِ: اَلَا  
 اَعْنَمَهْم هَهَا قَمَسْ دَهْم: هَلَا اَوَم وَنَمَدَا اَنْعِ لَا  
 حَمَمَتَا اَفَلَا حَمَاتَا.

هَلَا مَبَحْنَفْ اَمَحْنَفْ نَمَدَا مَحْمَدَا مَحْمَدَا دَهْمَا  
 قَمَكَلْمَا: هَلَا اَمَحْنَفْ مَحْمَدَاهَا مَحْمَدَا مَحْمَدَا  
 مَحْمَدَاهَا وَنَمَا. هَلَا اَمَحْنَفْ مَحْمَدَا مَحْمَدَا مَحْمَدَا  
 حَمَكَلْمَا: هَلَا اَمَحْنَفْ نَمَدَا مَحْمَدَا مَحْمَدَا مَحْمَدَا  
 وَحَمَكَلْمَا اَمَحْنَفْ. هَلَا وَنَمَا اِنْعِ مَحْمَدَا دَهْم حَمَكَلْمَا  
 قَمَكَلْمَا: هَلَا وَنَمَا اِنْعِ مَحْمَدَا دَهْم حَمَكَلْمَا وَنَمَلَا  
 هَلَا اَمَحْنَفْ هَهَا قَمَسْ اَعْنَمَهْم وَنَمَا مَحْمَدَا مَحْمَدَا  
 وَنَمَلَا وَنَمَلَا دَهْم: اَمَحْنَفْ مَحْمَدَا وَنَمَا مَحْمَدَا  
 حَمَكَلْمَا هَهَا مَحْمَدَاهَا هَهَا قَانَمَا وَنَمَلَا مَحْمَدَا  
 مَحْمَدَاهَا

(4) اَوَم اَمَحْنَفْ مَحْمَدَا مَحْمَدَا وَنَمَلَا وَنَمَلَا هَهَا  
 مَحْمَدَا وَنَمَلَا: مَحْمَدَا وَنَمَلَا هَهَا لَا اَمَحْنَفْ اَمَحْنَفْ  
 وَنَمَلَا وَنَمَلَا دَهْم حَمَكَلْمَا: هَهَا مَحْمَدَا هَهَا حَمَكَلْمَا  
 وَنَمَلَا دَهْم:

مَحْمَدَا مَحْمَدَا اَمَحْنَفْ مَحْمَدَا وَنَمَلَا: مَحْمَدَا وَنَمَلَا  
 مَحْمَدَا مَحْمَدَا حَمَكَلْمَا مَحْمَدَا وَنَمَلَا وَلَا مَحْمَدَا  
 مَحْمَدَا مَحْمَدَا دَهْم: هَهَا مَحْمَدَا وَنَمَلَا مَحْمَدَا  
 لَا مَحْمَدَا مَحْمَدَا اِنْعِ. مَحْمَدَا اَمَحْنَفْ اَمَحْنَفْ

want others to treat us well. But because we do not treat anybody well, least of all the people who treat us badly, we have abandoned Uprightness. I personally, and indeed all of us, hate to be wronged by someone, even if we have wronged him first. When, therefore, we do wrong to somebody, or when we do wrong to someone in revenge, we have effectively fallen from Uprightness. For we do to others what we hate others to do to us, and we do not want to do to others what we want others to do to us.

We shall explain further about Uprightness in the appropriate place; for the moment, we shall try and define the commandments. We must admit, however, that we do not know for certain what each state comprises with regard to the precise 'nourishments' and 'ministries', nor how much higher the superior state is than the inferior state. Also, we do not understand what our Lord meant when he said, 'In my Father's house there are many places'.<sup>24</sup>

5. Let us begin then to explain what we said above by commenting on each commandment in turn, following the instructions of our Lord.

Now the commandments that have been given to individual people only are the following. To Abraham alone God said, (c.21) 'Sacrifice to me your son whom you love so much'.<sup>25</sup> No one else can fulfill this command today, or else he would be put to death. But one should take this command as an example that one must love God more than one's own son and that one must not put one's son above the teaching of God.

6. Furthermore, the Lord said to Hosea, 'Go, take yourself a harlot as your wife'.<sup>26</sup> But no one else could follow this command today and take a wife who daily commits adultery with other men. If anyone does marry such a wife,

24. Jn 14:2

25. Gn 22:2

26. Ho 1:2

## مَدَامُنَا مَبْصُورًا

وَأَيْمَنَ تِلْكَاتِ كَيْ: مَدِينَهُ هُصْلًا وَهَذَا وَلَا مَدِينًا هُصْلًا  
 حُصْلًا: هَذَا كَيْ وَاحْلُمَ كَيْ: فَعَمَّ كَيْ مَعَ قَائِلِهِ.  
 هُنَا إِنَّا هُصْلًا إِنَّا هُصْلًا: وَأَيْمَنَ تِلْكَ كَيْ: أَيْ هُوَ  
 وَاحْلُمَ كَيْ: أَيْ هُوَ هُصْلًا وَاحْلُمَ لَائِمًا: أَيْ هُوَ  
 وَاحْلُمَ كَيْ: يَحْكُمُ كَيْ مَعَ قَائِلِهِ. وَمَدِينًا وَاحْلُمَ هُنَا  
 يَحْكُمُ كَحَيْثُ إِنَّمَا. هُوَ مَدِينًا وَرُحْمًا وَنَحْبَهُ كَيْ حَيْثُ تِلْكَ:  
 لَا رُحْمًا حَيْثُ هُوَ.

إِنَّا كَيْ قَائِلُهُ هُوَ وَلَا مَدِينًا: هُوَ وَهَذَا  
 تِلْكَ هُوَ قَائِلُهُ: وَأَيْمَنَ لَا يَحْكُمُ مَدِينًا وَرُحْمًا هُوَ  
 سُبَا مَعَ هُوَ مَدِينًا هُوَ مَدِينًا: هُوَ مَدِينًا وَرُحْمًا  
 هُوَ: هُوَ مَدِينًا وَرُحْمًا هُوَ مَدِينًا هُوَ مَدِينًا  
 وَرُحْمًا هُوَ: أَيْ هُوَ هُوَ: أَيْ هُوَ وَرُحْمًا هُوَ.

(5) نَعْمًا هُصْلًا حُصْلًا مَدِينًا وَرُحْمًا مَعَ كَيْ  
 قَائِلُهُ هُوَ هُوَ: أَيْمَنَ وَرُحْمًا كَيْ هُوَ.

قَائِلُهُ هُوَ وَرُحْمًا هُوَ: أَيْمَنَ وَرُحْمًا هُوَ: هُوَ  
 لَأَيْمَنَ هُوَ هُوَ هُوَ: أَيْمَنَ وَرُحْمًا هُوَ: هُوَ  
 أَيْمَنَ هُوَ. هُوَ هُوَ لَا مَدِينًا وَرُحْمًا هُوَ هُوَ  
 مَعَ: وَلَا مَدِينًا. أَيْمَنَ هُوَ هُوَ وَرُحْمًا هُوَ هُوَ  
 أَيْمَنَ: وَرُحْمًا لَأَيْمَنَ هُوَ مَعَ هُوَ: هُوَ لَأَيْمَنَ هُوَ  
 هُوَ أَيْمَنَ هُوَ وَرُحْمًا هُوَ.

(6) أَيْمَنَ هُوَ هُوَ هُوَ: أَيْمَنَ هُوَ: هُوَ  
 أَيْمَنَ: هُوَ أَيْمَنَ مَدِينًا هُوَ هُوَ هُوَ هُوَ  
 مَدِينًا: هُوَ أَيْمَنَ وَرُحْمًا هُوَ: هُوَ هُوَ هُوَ  
 هُوَ: هُوَ وَرُحْمًا مَعَ هُوَ: هُوَ هُوَ هُوَ.

he must do that after she has left the marketplace.<sup>27</sup> The Lord, however, allowed Hosea to take this woman as his wife while she was still standing in the marketplace. This he did in order to admonish, by means of her, the Israelites, who lived in fornication themselves.

So, when they came to judge him for taking a harlot as his wife, he then judged them and condemned them to death, 'If you judge me because I have taken a harlot as my wife at the command of the Lord, then how much sooner will the Lord condemn you to death, because you have fornicated and committed adultery with idols, having abandoned the commandments of the Lord your God'.

7. There is a kind of forgiveness that is given to one individual only, such as to the robber who alone was forgiven without having any works to his credit.<sup>28</sup> Other people are not forgiven when they have no works to refer to, only when they have done penance.

We shall speak about the other commandments elsewhere. (c.24) If you want to understand why this robber was forgiven: in his case the king came to his door while he was not aware of it.<sup>29</sup> He granted him his petition and forgave him. Our Lord disposes of the things that are his own. To you he says, 'Repent and I will forgive you'. So he showed the richness of his mercy by the example of this one person, in order to encourage the penitent, who keep his commandments in their penance: how great are his mercies that he even had pity on someone who had no works to offer, and yet forgave him!

The end of the first *mēmra* which is about the discernment of the commandments.

27. That is, after having given up her profession.

28. Lk 23:42-43

29. Cf. Heb 13:2; Mt 25:40

## مَدَامُنَا قَبِ مُنَا

حَدَّثَهُمْ بِمِ قَبِ مُنَا حَفْصَةُ أَيْمَنَ لَهُ مُنَا وَتَحْصِيهِ:  
مُحَلِّدُهُ وَبَقَى لَهُ كَحَتَّ أَيْمَنُ أَيْمَنُ:

وَمُنَا وَآلَهُ وَبِهِ تَنْسِيهِ خَلَا وَعَمَلًا أَيْمَنُ: بِهِ أَيْمَنُ  
بِهِ هَسَّحَ أَيْمَنُ حَفْصَةُ: وَآلِ أَيْمَنُ وَتَنْسِيهِ أَيْمَنُ كَدِ  
خَلَا وَعَمَلًا أَيْمَنُ حَفْصَةُ وَتَنْسِيهِ: مُنَا حَفْصَةُ سَحَقَ  
مُنَا حَفْصَةُ: وَآلَهُ حَفْصَةُ وَآلَهُ حَفْصَةُ  
هَسَّحَ أَيْمَنُ قَوْمِيهِ وَتَنْسِيهِ كَدِ قَوْمِيهِ

(7) هَسَّحَ مُنَا وَتَنْسِيهِ بِهِ أَيْمَنُ أَيْمَنُ: بِهِ بِهِ  
وَأَيْمَنُ حَفْصَةُ حَفْصَةُ وَآلِ حَفْصَةُ: هَلَا حَفْصَةُ هَسَّحَ  
لَأَيْمَنُ وَآلِ حَفْصَةُ أَيْمَنُ أَيْمَنُ

قَوْمِيهِ أَيْمَنُ حَفْصَةُ أَيْمَنُ حَفْصَةُ سَحَقَ: وَتَنْسِيهِ وَآلِ  
أَيْمَنُ حَفْصَةُ أَيْمَنُ حَفْصَةُ أَيْمَنُ وَتَنْسِيهِ: حَفْصَةُ أَيْمَنُ  
حَفْصَةُ قَوْمِيهِ وَآلِ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ  
حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ  
حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ  
حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ

حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ حَفْصَةُ

# Mēmṛā Two

## ABOUT THOSE WHO WANT TO BECOME PERFECT

**Summary:** Perfection is attained through the major commandments, by which one becomes humble and sees the Lord in the Spirit during this life. Those who keep the major commandments eat from the trees of the spiritual paradise, while the minor commandments are like milk and honey for those pursuing the lesser path. The Evil One tries to trick some not to go beyond the minor commandments, yet through the Paraclete one can surpass even the major.

(c.25)

1. Now let us expound the major commandments, through which a person is made Perfect; that is to say, those commandments that were given by our Lord and his apostles to the Perfect, and distinguish them from the ‘vegetables and milk’. Our Lord did not dictate them one by one, and it is not because we are more perfect than him and his apostles that we write them down one by one, but because today there are hardly any people who expound them. So it was necessary to write them down, so that even simple people may attain insight, and everyone may struggle to enter by the narrow gate<sup>1</sup> (c.28) of Perfection, or inherit the place<sup>2</sup> of Uprightness below it.

1. Mt 7:13

2. Jn 14:2, cf. *Memra*-1.4



مُحَاضِرًا وَلَوْ

وَلَا أَلْبَسَ وَرُكْبَ وَنَدَّ مَعْنَاهُ

(1) مَحْضًا نَعْنَاهُ فَمَنْبُتًا وَنَدَّاهُ بِدَعَاهُ مَحَاضِرًا أَيْ  
هَتَفَهُ أَيْ مَحَّ نَزَلًا هَتَفًا: هُكِبَ وَمَنْ عَتَسَهُ  
يُودُ أَيْ كَحَصَّنَا هَلَا صَدَّ أَيْ مَصَدَّهْ هَدَاهُ. لَا  
هَذَا وَمَنْ مَحَّ عَتَسَهُ كَحَصَّنَيْ وَمَلَحَّ حَهْ  
مَصَدَّهْ هَدَاهُ: إِلَّا مَحَلًّا وَكَسَدَ مَحْتَعَلًا مَحَّ إِلَّا  
حَصَصْهُ سَبَبًا: أَحْرًا وَتَلَدَّ أَيْ وَتَرَدَّ أَوْ هَضَا  
هَكَلَعُ تَلَدَّ وَتَلَّ حَلَوًا كَرًا وَحَصَّنَهُ أَيْ هَضَّ  
حَلَسَ مَعْنَاهُ تَلَوًا أَوْ وَتَلَّاهُ.

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If someone does not make a sufficient effort, so that he does not even inherit the place below Perfection, he should undergo proper treatment in the quarters of the 'sick' or he should be fattened with the 'milk of the children'. By keeping those commandments that have been given to all people let him become a 'blessed one',<sup>3</sup> in other words, an Upright one. In the case of someone who has fallen from Uprightness, it is necessary for his good works to exceed his evil works in number if he wants to be rescued from hell and be saved, instead of slipping down and sinking into torment. If he does sink into torment after all, at least his agony will be a little more endurable.

2. To those who want to become Perfect, our Lord has said the following:

□ To him who strikes you on the cheek, offer the other also; pray for him and be Perfect.<sup>4</sup>

□ If anyone forces you to go one mile, go with him two miles.<sup>5</sup>

□ If anyone takes your coat by force let him have your cloak as well.<sup>6</sup>

□ Love him who hates you, bless him who curses you, pray for the one who harms you and persecutes you.<sup>7</sup>

□ Say: 'Our Father (C.29) in heaven, forgive us as we have forgiven'.<sup>8</sup> This is because Jesus said, 'When you are

3. Mt 25:34

4. Lk 6:29; Mt 5:39

5. Mt 5:41

6. Mt 5:40

7. Lk 6:27

8. Mt 6:9,12; Lk 11:2,4

## مَدَامُنَا وَبَاوَم

هَامُنَا وَلَا أَخَرُ نَعْمَهُ وَاقِ حَلَسَهُ مَحَ حَمَمُهُ هَا  
 نَاوَا: حَكَا وَتَمَمَا تَعْلَمُهُ هَا لُحَامًا أَوْ حَكَا وَتَمَمَا  
 نَعَمَ لُحَامًا: أَوْ دَعَا فَمَمَمْنَا وَحَمَمْنَا أَمَمْنَا  
 وَنَمَمْنَا حَمَمًا: هُوَ وَبَ قَائِلًا هَا نَقَا دَعَا مَحَ قَائِلًا:  
 يَقْبَضُ لُحَامَهُ مَحَ حَتَمَلَهُ هَمَمَلًا مَحَ كَمَمَلَهُ هَمَلًا  
 وَلَا تَعْلَمُ نَمَمًا دَعَا حَمَمَمَلًا أَوْ وَبَا نَسَا دَعَا  
 حَمَمَمَلًا: نَمَمًا فَحَسَّ أَمَمَمَهُ مَكَمَلًا \*

(2) لَأَكْمَ وَبَ وَنَحَمَ وَنَحَمَمَنَهُ هَمَمَلًا أَمَمًا مَدَمًا:  
 وَبَحَ وَبَحَمَلًا حَمَ مَكَمَلًا فَحَمَ مَدَمًا دَعَا إِسْمًا هَمَلًا  
 حَمَمَمًا هَمَمَمًا حَمَمَمًا.  
 هَمَمَ وَبَحَمَمَنَ حَمَ مَكَمَلًا. رَا حَمَمَهُ بَاوَم.  
 هَمَمَ وَبَحَمَلًا فَهَامَمَ حَمَمَلًا: حَمَمَمَمَمَمَ تَعَدَّ أَوْ  
 مَدَمَمَمَمَمَ.  
 وَبَحَمَ حَمَمَ وَبَحَمَلًا حَمَ هَمَمَ حَمَمَ وَبَحَمَلًا حَمَ هَمَلًا  
 مَكَمَلًا مَحَ وَبَحَمَلَمَمَمَ حَمَ هَمَمَ حَمَمَ. هَمَمَمَمَمَمَ أَمَمَمَ  
 أَمَمَمَ: أَمَمَ وَبَحَمَمَمَلًا: حَمَمَمَ حَمَ أَمَمَ وَبَحَمَمَمَ. مَكَمَلًا  
 وَبَحَمَمَ: وَبَحَمَلًا وَبَحَمَمَمَلًا أَمَمَ أَمَمَمَمَمَ لَأَمَمَمَ: حَمَمَمَ لَأَمَمَمَ  
 هَمَلًا وَبَحَمَلًا: هَمَمَمَمَ أَمَمَمَ مَدَمَمَمَ فَهَمَمَمَمَ.

## *Mēmṛā Two*

offering your confession to God, forgive your brother, be reconciled to him and then offer your gift'.<sup>9</sup>

□ Judge not, and you will not be judged; condemn not and you will not be condemned.<sup>10</sup>

□ And who made me a chief or a judge over you?<sup>11</sup>

□ Yet if I do judge, my judgment is true.<sup>12</sup>

□ I have not come to judge the world, but to teach them in lowliness, to save them, and to be an example to my disciples, that they should do as I do.<sup>13</sup>

3. To those who want to become Perfect, I teach this:

□ A good tree bears good fruit.<sup>14</sup>

□ Overcome evil by doing all kinds of good to everyone.<sup>15</sup>

□ I have no support for my head on earth.<sup>16</sup>

□ Imitate me and abide in my love, just as I have kept my Father's commandments and abide in his love.<sup>17</sup>

□ By this all people will know that you are my disciples, that you love one another.<sup>18</sup>

(c.32)

□ A new commandment I give to you, that you love one another, even as I have loved you.<sup>19</sup>

9. Mt 5:23ff

10. Lk 6:37

11. Lk 12:14

12. Jn 8:16

13. Jn 3:17, 9:39

14. Mt 7:17

15. Rm 12:21

16. Mt 8:20

17. Jn 15:10

18. Jn 13:35

19. Jn 13:34



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□ Bless and do not curse.<sup>20</sup>

□ Do not call one another fool, or empty-head, or idiot, or odious fellow.<sup>21</sup> For if you do that, you will not attain Perfection.

4. Whoever curses, gets angry, or finds a fault in himself but does not eradicate it, will not attain Perfection.

□ Whoever does not leave everything, take up his cross and follow me (that is, my way of life), is not worthy of me.<sup>22</sup> That means, he will not inherit the kingdom of heaven together with those who do take up their cross.

□ Whoever looks back is of no use to me.<sup>23</sup> That means, whoever abandons these major, gentle, and renunciatory commandments, descends to the minor ones.

□ Whoever hates his life, loves me.<sup>24</sup> This refers to whoever does not love the life of this transient world.<sup>25</sup>

□ Everyone who finds his life will lose it.<sup>26</sup> That is, he who weans it, but lets it fast from the world.

(c.33)

□ Whoever does not forgive seventy times seven is not worthy of me.<sup>27</sup> That means that whoever demands reparation for even small injuries will not become Perfect.<sup>28</sup>

□ Whoever does not wash the feet of his enemies—as I did to Iscariot—because he knows that they will hand him over to death is not worthy of me.<sup>29</sup> That means that he will not

20. Rm 12:24

21. Mt 5:22

22. Mt 10:37ff; Luke 14:26ff

23. Lk 9:62.

24. Jn 12:25; literally, 'he who hates his soul (=himself)'.

25. 1 Jn 2:15; 'life' also in Syriac.

26. Mt 10:39

27. Mt 18:21

28. Mk 6:15

29. Jn 13:3-15

## مَحَاضِرُ بِلَاوِي

(4) مَحَ بِلَاوِي كَمَ أَوْ وَفَرِ أَوْ مَحَلَّسَ دَهْ خُفْرُؤَا  
 هَلَا خُفْرُؤَا: كَحُفْرُؤَا لَا مَحَلَّسَا.  
 مَحَ وَلَا كَمَ مَحَمَ وَلَا مَحَمَلَّسَا رُكْنِيَّةَ هَلَا خُفْرُؤَا  
 هَلَا وَفَرِ حُفْرُؤَا: لَا مَحَلَّسَا. هَلَا وَفَرِ لَا مَحَلَّسَا مَحَمَلَّسَا  
 رُكْنِيَّةَ مَحَلَّسَا بِلَاوِي.  
 مَحَ وَفَرِؤَا كَمَ حُفْرُؤَا: لَا مَحَلَّسَا. هَلَا وَفَرِؤَا مَحَ  
 مَحَلَّسَا هَلَا مَحَمَلَّسَا وَفَرِؤَا مَحَلَّسَا مَحَمَلَّسَا هَلَا  
 كَحُفْرُؤَا.  
 مَحَ وَفَرِؤَا نَحْمَ: هَلَا وَفَرِؤَا وَفَرِؤَا. هَلَا وَفَرِؤَا وَلَا  
 وَفَرِؤَا مَحَمَلَّسَا وَفَرِؤَا مَحَلَّسَا.  
 وَلَا وَفَرِؤَا كَمَ نَحْمَ نَحْمَ. هَلَا وَفَرِؤَا نَحْمَ  
 هَلَا مَحَمَلَّسَا مَحَمَلَّسَا.  
 مَحَ وَلَا مَحَمَلَّسَا مَحَمَلَّسَا وَلَا مَحَلَّسَا: هَلَا  
 وَفَرِؤَا وَفَرِؤَا مَحَمَلَّسَا مَحَمَلَّسَا لَا مَحَلَّسَا.  
 مَحَ وَلَا كَمَ مَحَمَلَّسَا وَفَرِؤَا وَفَرِؤَا مَحَمَلَّسَا: كَحُفْرُؤَا  
 وَفَرِؤَا مَحَمَلَّسَا كَحُفْرُؤَا: هَلَا وَفَرِؤَا كَحُفْرُؤَا  
 لَا مَحَلَّسَا: هَلَا وَفَرِؤَا لَا مَحَلَّسَا هَلَا وَفَرِؤَا هَلَا  
 هَلَا مَحَمَلَّسَا.

## *Mēmṛā Two*

become Perfect and become my brother, my mother, my sons, and my sisters.<sup>30</sup>

□ Whoever does not go to whoever needs him, as I went to John (the Baptist) who needed me, will be no disciple of mine.<sup>31</sup> That means, he will not be great.<sup>32</sup>

□ Everyone who humbles himself will be exalted, but everyone who exalts himself will be humbled.<sup>33</sup> That is so because (to exalt oneself) is an abomination before God.<sup>34</sup>

□ Give to him who begs from you. That is to say, whatever you possess.<sup>35</sup> If you possess earthly goods, give from out of them. And if you possess heavenly goods, then give from out of those to him who asks for it. Otherwise there will be material envy in the case of someone who holds back material goods, and spiritual envy in the case of someone who holds back the Word from a person who is capable of it.<sup>36</sup>

5. Pray and do not lose heart, that you may not enter into temptations and afflictions.<sup>37</sup> (c.36)

□ [Saint Paul said:] To keep me from boasting of the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to afflict me, to keep me from saying 'I have been highly exalted' or 'I have achieved very much'.<sup>38</sup>

□ Do not be anxious about what you shall eat or what you shall drink.<sup>39</sup> That means: do not work for the sake of your own belly.<sup>40</sup>

□ Those who keep these commandments and who are born

30. Mt 12:49; 2 Co 6:18

31. Mt 3:14

32. Mt 20:26

33. Lk 18:14

34. Lk 16:15

35. Lk 12:33-34; Mt 6:19-21

36. Cf. 1 P 3:15

37. Lk 18:1, 22:40

38. 2 Co 12:7; Jr 9:24

39. Mt 6:25; Lk 12:22

40. Rm 16:18



## مَدَامُنَا وَبَاوَم

مَم وَلَا كَم اُرَمَا كَمَا مَم وَهَمَم كَمَمَم: اَم  
وَرَمَم اَمَا كَمَا مَمَم وَهَمَم كَم: لَا مَمَا كَم  
اَلَمَمَمَا: مَمَم وَب لَا مَمَا وَكَم.

كَمَا وَتَمَم كَم تَمَمَم مَمَمَمَا مَمَا وَكَمَا وَب  
مَمَمَمَم: مَمَم وَب مَم مَمَم كَمَمَا.

كَمَا وَمَمَا كَم مَم كَم: مَمَم وَب مَمَم وَمَم  
كَم. اَم اَمَمَمَا مَمَم: مَمَمَم مَم. مَمَا مَمَمَمَمَا:  
مَمَمَم مَم كَم وَمَمَا كَم. مَمَمَمَا مَمَمَا مَم وَكَمَا  
مَمَمَمَمَا: مَمَمَمَا مَمَمَا مَم وَكَمَا مَمَمَا مَم مَم  
وَمَمَم كَم.

(5) مَمَمَمَا كَم مَمَمَم مَمَا اَمَل كَمَم: وَلَا اَمَمَم  
كَمَمَمَمَا مَمَمَمَمَمَا.

وَلَا كَم اَمَمَمَمَا: مَمَمَمَمَا وَكَمَمَمَا اَمَمَمَم كَم  
مَمَمَا كَمَمَم مَمَمَمَمَا وَكَمَمَمَا وَكَمَمَمَم كَم وَلَا اَمَم  
وَمَمَم مَمَمَمَا مَم اَمَمَم.

لَا كَم اَمَمَمَمَا وَكَمَمَا اَمَمَم مَمَمَمَا اَمَمَم: مَمَم وَب  
كَم لَا اَمَمَم مَمَمَمَا مَمَمَم.

اَمَمَم وَكَمَم كَم اَمَم مَمَمَمَا مَمَمَمَمَم مَم  
وَمَم: كَمَمَا كَم وَكَمَم وَلَا اَمَم وَكَمَمَا مَمَم: مَمَم وَب  
مَمَمَمَا كَم مَمَم مَمَم مَمَمَا وَكَم: كَمَم: مَمَمَمَا  
وَمَمَمَمَا وَكَم: مَمَمَمَم: مَمَم وَكَمَم مَمَم: مَمَمَا مَمَمَمَا  
مَم مَمَمَمَمَا: مَمَمَمَمَمَا وَكَمَم مَمَمَمَم: مَمَم وَكَم  
مَمَمَمَا مَم مَمَمَم مَمَمَمَمَم مَمَا كَم اَمَمَمَمَا: مَمَم اَمَم:  
اَمَلَا اَم مَمَمَم مَمَم: مَمَمَمَا مَمَا مَمَمَمَمَا مَمَمَمَمَمَا

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again, are like the wind that blows where it wills.<sup>41</sup> That is, they are in heaven with our Lord, and there is no power that can overcome them, because they have conquered in the fighting without, in that they have no strife or battle with humanity; and they have discarded the fear within<sup>42</sup> in that they only fight against sin and not against their brothers, the sons of Adam, even if the latter kill them. Therefore, they have delivered their will and liberty from him who wants to subject them to slavery;<sup>43</sup> they see the Lord himself in the Spirit, in this world as in a mirror, and when they have departed from their bodies, they will see him face to face,<sup>44</sup> as from glory to glory.<sup>45</sup> For they closed their eyes and shut their ears to wickedness, seeing the King in his beauty in distant lands.<sup>46</sup> (c.37)

6. Count everyone better than yourself and become all things to all people.<sup>47</sup>

□ Everyone who does not follow in my footsteps,<sup>48</sup> and does not enter into the house of tax collectors and prostitutes to teach them, as I have done to set you an example,<sup>49</sup> will not become Perfect.

□ Let all people know your forbearance; greet everyone with a holy and pure kiss.<sup>50</sup>

□ Blessed are the pure in heart, blessed are those who make peace with everyone.<sup>51</sup> They are the ones who not only reconcile their own enemies, but also help to settle the disputes of other people with their enemies. Thus they obtain the trees of the paradise above the heavens. Adam was al-

41. Jn 3:8

42. 2 Co 7:5

43. Ga 5:1; Col 3:5; Rm 8:21

44. 1 Co 13:12

45. 2 Co 3:18

46. Is 33:17

47. Ph 2:3; 1 Co 9:22

48. 1 P 2:21

49. Mt 9:10; Lk 15:1

50. Ph 4:5; Rm 16:16

51. Mt 5:8ff



## *Mēmṛā Two*

lowed to eat of these trees<sup>52</sup> and enjoy them, before he obeyed the Evil One, and so was thrown out of paradise; its gates were shut in his face, not to reopen until Jesus decided to do so. For he broke down the wall of hostility,<sup>53</sup> and reconciled himself to the creation, making peace between what is on earth and what is in heaven by the blood of his Cross.<sup>54</sup>

7. Now the large trees of the spiritual paradise, of which those who keep the major commandments eat, are the following: faithfulness, abstinence, (c.40) lowliness, love, hope, truthfulness, and holiness in our Lord.<sup>55</sup> These are the things they eat and enjoy with our Lord.

Finally, I must say that no one should call any food common or unclean, as Simon (Peter) did.<sup>56</sup> These commandments, and other similar ones elsewhere in the New Testament, have been given to the one who wants to become Perfect. This person must use these commandments,<sup>57</sup> and abandon the others that are ‘vegetables and milk’,<sup>58</sup> in the same way as a child gives up [sucking] the milk of his mother as it gradually grows stronger. Then, instead of ‘accuse your brother in court’ and ‘consider him as a Gentile’,<sup>59</sup> the opposite is valid: ‘judge not’,<sup>60</sup> and ‘forgive him whenever he sins against you’.<sup>61</sup>

The minor commandments, and other similar ones that have been given, are like the milk of the children and the vegetables of the weak; their effect is that a person does not grow up and is never healed. For this reason, I have taken special care to expound them, because there are people who want to become Perfect, but find themselves surrounded by the Evil One who out-maneuvers them with

52. Gn 2:16

53. Ep 2:14

54. Col 1:20

55. Ga 5:23; Ep 2:22

56. Ac 10:14; cf. Mk 7:14-19, Ga 2:12

57. That is, the major commandments.

58. That is, the minor commandments.

59. Mt 18:17; cf. Ga 2:14

60. Mt 7:1

61. Lk 17:4

## مَدَامُنَا وَبَاوُنَا

هَؤُلَاءِ أَهَدَ هَهُنَا وَحَدِّدْ حُجَّتَهُ الْوَلَاوُنَا كَدَ كَحْنَانَا  
هَمَّ كَبُنَا وَرَمَقَهُ مَلَا وَكَانَا هَمَلَا وَحَمَمْنَا

(7) أَمَلْتَهُ بِهَؤُلَاءِ وَهَوَّنَا وَفَنَيْمُنَا وَهَمَلْنَا وَامَكَّ هَمَمُهُ  
نَهْنَتْ قَهْمَتَنَا وَهَوَّنَا وَكَلَّ أَمَلْنَا: هَمَمْنَاهَا: خُفْمَانَا:  
مَحْمَمْنَاهَا: شَعَلَا: هَمَلْنَا: هَمَلْنَا هَمَمْنَاهَا وَحَمَمْنَا وَخَمَّ  
مَدَّنَا أَمَكَّ هَمَلَا حَمَمْنَا.

هَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا: وَلَا إِيَّاهُ تَلَمَّزْنَا وَبَاوُنَا أَمَلْنَا  
وَمَحَمَّمْنَا: أَمَلْنَا وَبَاوُنَا حَمَمْنَا. وَكَلَّ قَهْمَتَنَا أَمَلْنَا  
حَمَمْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
وَمَحَمَّمْنَا سَبَّأْنَا. هَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا: دَهَمْنَا قَهْمَتَنَا  
تَلَمَّزْنَا وَهَمَلْنَا أَمَلْنَا دَهَمْنَا قَهْمَتَنَا إِيَّاهُ وَهَمَلْنَا  
وَمَحَمَّمْنَا: أَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
وَمَحَمَّمْنَا أَمَلْنَا سَبَّأْنَا: وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
وَمَحَمَّمْنَا كَدَ مَدَّنَا وَحَمَمْنَا وَهَمَلْنَا.

مَدَّنَا وَهَمَلْنَا قَهْمَتَنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
وَمَحَمَّمْنَا أَمَلْنَا سَبَّأْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
كَدَ لَائِمَا وَلَا تَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
أَمَلْنَا كَدَ وَهَمَلْنَا أَمَلْنَا: مَدَّنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا  
وَمَحَمَّمْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا وَهَمَلْنَا

the minor commandments. He prevents them becoming Perfect by making them believe that they would be sinning if they went beyond the minor commandments, but what they do not (c.41) realize is that it would in fact be very good for them to go beyond even the major commandments, provided they do it for the sake of love.

8. If one is prepared to try, it will prove possible not only to surpass the minor commandments for the sake of love, but even the major ones. Our Lord said: To him who strikes you on the cheek, offer the other also.<sup>62</sup> Let such a person yield his back too, and then he will be greater than him who only presents his cheek. Let such a one never seek any revenge at all, and then he will be greater than him who only forgives seventy times seven.<sup>63</sup> Let him go more than [just] a [few] mile[s],<sup>64</sup> and then he will have humbled himself more than Jesus commanded. For he said: If anyone presses you with force to go one mile, go two more with him.<sup>65</sup>

In so treating the minor commandments, he will become ready for the major ones. Then he will teach the adulterers in peace,<sup>66</sup> and be greater than him who does not eat bread with them, who does not mix with them at all. So he teaches his brother in private not to sin. Such a person will also be greater than those who condemn him and dishonor him. Thus he will outgrow the minor commandments, stand fast in the major ones and become Perfect.

And he who stands fast (c.44) in the major commandments, which are gentle, will [go on to] lower himself more than is prescribed by the major commandments. Then he is glorified with our Lord<sup>67</sup> and has become greater than others who are standing fast in them. For it is possible to

62. Lk 6:29

63. Mt 18:21

64. Corrected. This whole passage is not very clear. Cf. section 4 above.

65. Mt 18:22, elsewhere in the LG simply: 'two miles' without 'more'.

66. Cf. Mt 9:11; Mk 2:16; Lk 5:30

67. Rm 8:17

## مَدَامُنَا وَبَاوَح

فَهَمَّيْنَا وَمَنْعَا هَلَا مَحْمَدُ دَعَا، وَنَدَّيْنَاهُ، مَهْلًا  
وَمَحْضًا دَعَا، وَإِذَا مَدَّيْنَاهُ مَعَ فَهَمَّيْنَا، رَحْمَةً سَلَامًا  
دَعَا. هَلَا نُبَيِّنُ وَإِذَا مَدَّيْنَاهُ حَمْدًا أَوْ مَعَ هُكْمًا  
فَهَمَّيْنَا، وَهَوَّيْنَا مَهْلًا دَعَا،

(8) إِنْ رُحَا كُنْ إِنْ لَمْ يَكُنْ هَلَا مَعَ هُكْمًا فَهَمَّيْنَا، رَحْمَةً  
حَلِيمَةً، نَدَّيْنَاهُ حَمْدًا: إِنْ لَمْ يَكُنْ هَلَا مَعَ هُكْمًا وَهَوَّيْنَا. أَمَّا دَعَا  
كُنْ مَدَّيْنَاهُ: وَمَعَ وَمَحْضًا كُنْ كُنْ قَصَبًا: نَدَّيْنَاهُ إِنْ لَمْ يَكُنْ.  
نَدَّيْنَاهُ أَمَّا مَدَّيْنَاهُ: هَلَا نَدَّيْنَاهُ دَعَا مَعَ هُوَ وَقَدْ حَلِيمَةً  
مَدَّيْنَاهُ. هَلَا نَدَّيْنَاهُ مَهْلًا مَدَّيْنَاهُ: هَلَا نَدَّيْنَاهُ دَعَا مَعَ  
هُوَ وَمَحْضًا كُنْ مَحْمَدُ مَحْمَدُ. هَلَا نَدَّيْنَاهُ مَهْلًا: هَلَا  
أَمَّا مَدَّيْنَاهُ مَعَ مَدَّيْنَاهُ، وَفَهْمًا نَدَّيْنَاهُ. أَمَّا دَعَا كُنْ:  
وَمَعَ وَهَوَّيْنَاهُ كُنْ مَهْلًا: بَاوَحَ إِنْ لَمْ يَكُنْ مَحْمَدُ.  
هَوَّيْنَاهُ نَدَّيْنَاهُ أَوْ دَعَا مَعَ فَهَمَّيْنَا، رَحْمَةً: هَلَا دَعَا مَعَ  
وَهَوَّيْنَاهُ مَدَّيْنَاهُ، كُنْ حَمْدًا: هَلَا نَدَّيْنَاهُ دَعَا مَعَ  
هُوَ وَلَا أَمَّا مَدَّيْنَاهُ، كُنْ هَلَا مَدَّيْنَاهُ مَحْمَدُ،  
هَوَّيْنَاهُ، هَلَا نَدَّيْنَاهُ لَمْ يَكُنْ، وَلَا نَدَّيْنَاهُ: هَلَا نَدَّيْنَاهُ مَعَ  
هُوَ، وَبَاوَحَ مَدَّيْنَاهُ دَعَا هَوَّيْنَاهُ نَدَّيْنَاهُ مَعَ فَهَمَّيْنَا، رَحْمَةً  
مَدَّيْنَاهُ دَعَا مَدَّيْنَاهُ.

هُوَ وَمَدَّيْنَاهُ فَهَمَّيْنَا، وَهَوَّيْنَاهُ، مَحْمَدُ مَحْمَدُ  
مَدَّيْنَاهُ مَدَّيْنَاهُ مَعَ مَدَّيْنَاهُ فَهَمَّيْنَا، وَهَوَّيْنَاهُ: هَلَا  
أَمَّا مَدَّيْنَاهُ مَدَّيْنَاهُ، هَوَّيْنَاهُ مَعَ هُوَ وَمَدَّيْنَاهُ، مَحْمَدُ  
كُنْ، وَبَاوَحَ مَدَّيْنَاهُ مَدَّيْنَاهُ، مَدَّيْنَاهُ مَدَّيْنَاهُ: مَهْلًا

### *Mēmṛā Two*

become greater than other people through the Spirit, the Paraclete, when one lowers oneself more than is required by the commandments. Likewise, our Lord said: If I then, your Lord and teacher, who have not sinned or erred, have lowered myself so much, how much more ought not you, who are servants and sinners, to lower yourselves.<sup>68</sup> For since I have lowered myself before evildoers, how much more ought not you to lower yourselves before evil people!

The end of the second *Mēmṛā*

68. Jn 13:14



وَصَحَّاحًا مَصْحُوبًا يُعَقِّدُ نَأْيَهُ عَنْ مُلَا وَاقِفًا. أَوْ مُنْزِلًا  
أَعْنِي: وَارِثًا أَوْ لَا سَلَامًا كَيْ لَا يَصْطَلَّاهُ كَيْ: هُوَ مُنْزِلُهُ أَوْ لَا  
هُوَ حَقُّهُ هُوَ أَصْحَابُهُ: صَعْلًا نَأْيَهُ هُوَ لَا حَقُّهُ: وَخُتْبًا  
أَيْلَهُ هُوَ سَلَامٌ أَيْلَهُ وَأَصْحَابُهُ. أَوْ لَا كَيْنَ أَصْحَابُهُ مِنْهُمْ  
خُتْبًا خُتْبًا: صَعْلًا هُوَ لَا حَقُّهُ وَأَصْحَابُهُ مِنْهُمْ خُتْبًا  
عَلَّمَ مَدَامًا وَد

## Mēmṛā Three

### THE PHYSICAL AND THE SPIRITUAL MINISTRY

**Summary:** The Upright receive a lesser portion of the kingdom than the Perfect, engaging in ministry to the physical needs of others while not giving up possessions and wives. The Perfect perform the spiritual ministry of prayer, counseling, and teaching, while not being involved in commerce and worldly problems. God desired that no one would have to work, but Adam's sin prevented that from being realized.  
(c.45)

1. When two children eat the same vegetables and drink the same milk, one can still grow taller than another. In the same way, although the commandments have been given to all, one person still grows more than another: whoever lowers himself most grows best through the spiritual ministry, which consists in keeping the major and gentle commandments. Then there is also the physical ministry that is practiced by the person who simply gives to the needy in the manner of Abraham, without inquiring who deserves it and who does not, but who receives everyone as righteous people and as prophets,<sup>1</sup> though they may well be neither of the two. Our Lord gave his word that 'truly,

1. Mt 10:41

صَاحِبُ الدُّنْيَا

وَيَا مُصَنِّعَ الْفِرَاقِ هُوَ السُّبُّ

(1) أَوْ حَتَّى هَاصِلُ نَدِّ كَحَا مَعَ كَحَا. أَوْ  
دَعَا فَمَنْبَتَا وَمَعْنَى حَقْلِهِ نَدِّ كَحَا مَعَ  
كَحَا: أَيْ وَأَوْ حَالِصًا وَهُنَا أَلَمْ يَكُنْ  
وَحَقْلُهُ مَنْبَتَا وَهُوَ هَاصِلُ نَدِّ كَحَا وَمَعْنَى  
حَالِصًا: هُوَ أَوْ حَالِصًا فَيُنْبَأُ: مَعَ وَهُوَ  
فَعْلًا أَيْ أَحَدُهُمْ حَقْلًا وَهَيْئَةً هَلَا مَعْلًا مَعْنَى  
عَدَا مَعَ لَا عَدَا: إِلَّا حَقْمَ رَوْعًا هَاصِلُ نَدِّ كَحَا أَيْ  
قَبْلَ لَا أَلَمْ يَكُنْ نَدِّ رَوْعًا هَاصِلُ نَدِّ كَحَا وَلَا نَدِّ  
أَيْ.

هَوْنٌ شَدِيدٌ لَمْ يَكُنْ هَلَا حَقْلًا: أَيْ مَعْنَى  
وَأَحَا لَمْ يَكُنْ وَلَهُمْ مَعْنَى نَدِّ أَيْ كَحَا  
مَعْنَى عَدَا وَهُوَ هَاصِلُ نَدِّ كَحَا وَهُوَ هَاصِلُ نَدِّ كَحَا.

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this person shall not lose his reward'.<sup>2</sup>

This also applies to him who makes his love shine on the good and the evil, as the Father's 'sun shines on all the good and evil',<sup>3</sup> but especially on those who build up and manifest the truth, who belong to the 'household of faith'. Scripture says, 'Do good to all people, and especially to those who are of the household of faith'.<sup>4</sup> So if (c.48) you give to the evil ones, you should give all the more to the good ones. If you are required to receive and refresh those who do have possessions and a profession, when they are staying or traveling in a country that is foreign to them, you should do that all the more to those who have no possessions or a profession, who apply themselves wholly to the teaching of our Lord, since 'no soldier on service, who gets entangled in civilian pursuits, can satisfy him who has enlisted him'.<sup>5</sup> For the servant of our Lord is continually in his presence, in accordance with what he said: 'Where I am, there shall my servant be also—with me and in my presence'.<sup>6</sup>

2. One ministry is more excellent than another, just as one portion is greater than another; the portion of the Perfect is greater than the portion that is inherited by the Upright, who come second to the Perfect. The Upright are those who have various shortcomings, because they have not arrived at keeping all the commandments of our Lord. They do not do the whole of the 'great, acceptable and perfect will of God',<sup>7</sup> because they have not emptied themselves nor sought sanctification.

It was to these Upright ones that our Lord said, 'If you are not pursuing Perfection, then satisfy the hungry, clothe the naked, visit the sick, give relief to the oppressed, visit those in prison and supply their needs, welcome strangers, and whatever you do to those', thus our Lord says (c.49)

2. Mt 10:42

4. Ga 6:10

6. Jn 12:26

3. Mt 5:45

5. 2 Tm 2:4

7. Rm 12:2

## مَدَامُنَا وَبَاكُنَا

حَقْلُكُم كَم حَيِّهِ الْهَام: نَلْنُ أَنَا كَحَتَّ كَمَا  
وَمَعْنُهُ: أَلَا حَيِّ حَقْلًا مَدَامُنَا: مَبَّ مَعْلًا حَقْلًا. هَلَا  
لَاكُم وَأَنَا حَيِّهِ هَفُحَسَّ: أَمَلًا وَمَعْلًا مَحَكُم  
حَامَمُنَا أَلَا كَاهُ مَلَا: سُدَّ أَيْ وَبَاكُنَا أُنْفَى هَلَا نَس  
أُنْفَى: مَبَّ مَعْلًا نَلْنُ أَنَا حَصَّ وَكَلَّ حَيِّ هَلَا فَكَلَّ:  
مَعْلًا وَحَلَّ حَيِّ حَيَّ مَعْلًا وَفَمَّ مَدَامُنَا: وَلَا  
كَم أُنْفَى فَكَلَّ مَعْلًا فَكَلَّ حَقْلًا وَبَاكُنَا مَعْلًا  
وَبَعْلًا حَصَّ وَبَاكُنَا مَعْلًا وَفَمَّ مَدَامُنَا: وَلَا  
مَبَّ مَدَامُنَا: أَمَلًا وَبَاكُنَا: وَأَمَلًا وَأَمَلًا: أَمَلًا نَدَامَا  
أَلَا مَعْلًا مَعْلًا مَعْلًا مَعْلًا

(2) وَبَاكُنَا مَبَّ مَدَامُنَا مَبَّ مَدَامُنَا أَمَلًا وَبَاكُنَا  
مَدَامُنَا مَبَّ مَدَامُنَا: وَبَاكُنَا مَبَّ مَدَامُنَا وَبَاكُنَا  
مَدَامُنَا وَبَاكُنَا قَانَا وَبَاكُنَا: قَانَا مَدَامُنَا وَأَنَا  
حَيِّهِ كَدَامَا وَبَاكُنَا مَدَامُنَا: وَلَا أَلَا حَقْلًا  
فَمَبَّ مَدَامُنَا: وَلَا حَيِّهِ مَدَامُنَا وَبَاكُنَا مَدَامُنَا  
وَبَاكُنَا: وَلَا أَمَلًا وَمَدَامُنَا مَدَامُنَا.

مَدَامُنَا وَبَاكُنَا حَيِّهِ حَيِّهِ قَانَا: وَلَا حَيِّهِ مَدَامُنَا  
لَا مَدَامُنَا أَيْ مَدَامُنَا: مَدَامُنَا قَانَا: كَلَّ مَدَامُنَا: مَدَامُنَا  
مَدَامُنَا: أَلَا مَدَامُنَا: مَدَامُنَا لَأَمَلًا: مَدَامُنَا مَدَامُنَا:  
وَبَاكُنَا مَدَامُنَا: مَدَامُنَا وَبَاكُنَا أَيْ مَدَامُنَا: أَمَلًا  
حَيِّهِ مَدَامُنَا: وَبَاكُنَا مَدَامُنَا: مَدَامُنَا كَم أَلَا  
مَدَامُنَا مَدَامُنَا: وَبَاكُنَا مَدَامُنَا مَدَامُنَا: أَمَلًا  
مَدَامُنَا وَبَاكُنَا مَدَامُنَا وَبَاكُنَا مَدَامُنَا: أَلَا أَمَلًا مَدَامُنَا  
أَمَلًا وَبَاكُنَا حَيِّهِ حَيِّهِ حَقْلًا مَدَامُنَا: وَلَا

### *Memra-Three*

to these, 'you do to me'.<sup>8</sup> 'Because of this,' he also said, 'Come, inherit the kingdom'.<sup>9</sup> Is this then a way for those who stand in the care and trouble of this world to become Perfect? No. Those who receive our Lord hungry and naked are always handicapped by various shortcomings due to the fact that they labor in earthly spheres and consequently cannot follow the whole truth, toiling as they are in [worldly] anxiety. Has he whom they have welcomed then deceived them when he said to them, 'Come, inherit the kingdom'? No, because our Lord never said that anyone who is not Perfect will not be saved. What he did say was that 'the disciple who cannot be of such a Perfection as I have demonstrated will not be able to attain to that portion from which Adam of old has fallen'.<sup>10</sup>

3. But there remains a bequest even after the major portion; if someone acts justly in earthly matters in doing many good works and in not wronging anyone, he will thereby become an Upright one. Even people who occasionally commit transgressions or act in the wrong way, providing their good works are more numerous than their evil works, will still find mercy, be delivered, and saved. But they will not attain that major portion, which Jesus prepares for the Perfect, who will be allowed to dwell with him in eternal glory, unless they perfect themselves so that they are without faults when they depart from this world, in accordance with what has been written, 'As you shall be found, so you shall be taken'.

Such (c.52) people are contesting and wrestling like athletes; they 'strike and receive blows'. Our Lord said to them: 'If after having struck and after having received blows, you have won and come up from the contest, received the wreath and with it departed from this world, then your faults will not be remembered: as you are found in victory, so you will be taken, wearing your wreath'.<sup>11</sup>

8. Mt 25:40

9. Mt 25:34

10. Apocryphal, cf. Lk

14:26, 27, 33

11. Apocryphal, cf.

*Memra*-15.4



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Therefore, although the Upright, the doers of good works, do not inherit the particular portion of the Perfect, since they have not abandoned their riches and their wives, they will still inherit the lower portion, which is smaller than the first one.

4. Our Lord said: 'I was hungry and you gave me food, I was thirsty and you gave me [something] to drink, I was a stranger and you welcomed me, I was sick, I was in prison and you came to me. Therefore, come, inherit the kingdom prepared for you'.<sup>12</sup>

The Perfect eradicate all their faults by the power of our Lord, while patiently praying to him. He then quickly grants them their petitions and vindicates them, for our Lord promised, 'I will vindicate them speedily'.<sup>13</sup> Behold, they are petitioning all the days of their lives, keeping (c.53) the commandments of our Lord and conquering their evil thoughts with which they fight continually within and without.<sup>14</sup> They patiently persist in petitioning until they have won, are crowned and receive the wreath of victory. Then they depart from this world and come with our Lord into that portion that he has prepared for them, that is to say, the highest level. This level is being prepared for those who through the Spirit have a spiritual ministry, which consists of keeping the major commandments. In this spiritual ministry and in this Perfection, they eradicate all their faults by the power of our Lord, as has been described above.<sup>15</sup>

To those, however, whose works are evil, the Apostle says the following, 'There is no inheritance in the kingdom of God for those who perform the works of the flesh: fornication, carousing, murder, drunkenness, adultery, and stealing'.<sup>16</sup> Because they never do an honest deed it is evident that they neither inherit the kingdom, nor receive salvation.

12. Mt 25:34, now applied to the Perfect; cf. 3.10 below.

13. Lk 18:7-8

14. Cf. 2 Co 7:5 and *Memra*-2.3

15. Cf. 3.3 above

16. Ga 5:19, 21





### *Memra-Three*

5. About someone who every now and then does a few good deeds, and performs some occasional good works, the Apostle has this to say: 'On the day of judgment He will reward every person according to his works, whether good or evil'.<sup>17</sup> And as to the fact that I said that one portion is higher than another, our Lord refers to these two portions when he says: 'Whoever does not renounce all that he has, (c.56) takes up his cross, follows me and imitates me, is not worthy of me'.<sup>18</sup>

6. Here he referred to the great and exalted mansion.<sup>19</sup> But when he said: 'Come, blessed ones of my Father, inherit the kingdom prepared for you',<sup>20</sup> he refers to a portion inferior to the first one, namely when he says, 'I was a stranger and you welcomed me'.<sup>21</sup> But who can receive strangers if he has no house, in accordance with the text 'I shall abandon my house and my goods'?<sup>22</sup> 'I was hungry and you gave me food'.<sup>23</sup> But who can satisfy the hungry if he has emptied himself and no longer possesses anything, in accordance with what our Lord said, 'Whoever possesses anything is not worthy of me'?<sup>24</sup> Is it not clear that this refers to the inheritance that is smaller than the one mentioned first? 'I was naked', He said, 'and you clothed me.' Who can clothe the naked if he has totally emptied himself and does not possess anything?

Well, a provisioner of the poor is such a man who in our Lord takes care of all sorts of miserable people, such as the sick, the naked and the foreigners, receiving from those who have and giving to those who have not. This is a good and honorable thing to do, and yet someone who does this does not empty himself in accordance with what the word of our Lord says, 'Do not be anxious in any way for your life in minding about food and clothing, but give away all you have to the poor, in a day or in a (c.57) month, and

17. 2 Cor 5:10

18. Lk 14:32; Mt 10:38

19. Cf. Jn 14:2

20. Mt 25:34

21. Mt 25:35

22. Cf. Lk 14:33

23. Mt 25:40

24. Apocryphal



then take up your cross and follow me.'<sup>25</sup> No, someone who does not possess anything himself, but receives from one person and gives to another, still stands in a relation of taking and giving, of accepting and providing with this world, and still does not empty himself in accordance with what our Lord said, 'Raise yourselves up from the earth and do not be anxious',<sup>26</sup> and in accordance with what the Apostle said, 'Seek the things that are above and set your mind on them'.<sup>27</sup>

7. It is better if such a person teaches his wealthy sponsors to become doers of good works personally and to give away out of their riches with their own hands to all the needy and afflicted, as the Apostle said, 'As for the rich who are in this world, teach them to be ready for good works and to store up treasures in heaven, and not to put their trust in transient riches'.<sup>28</sup>

So the person who has been put in charge of taking and giving should act as follows: he should teach the wealthy to give from their possessions to the poor with their own hands. He himself should be constant in prayer and intercession, in ministering and studying, in applying himself to the word of God's truth and to have it interpreted, in conformity with what our Lord himself and his apostles practiced when they appointed deacons for the sick, the naked, the strangers, the captives, (c.60) and all others in need, while they themselves attended to the word of God and prayer.<sup>29</sup>

Similarly, the person who takes up the Cross receives the Paraclete and becomes Perfect has no business whatsoever with things visible. However, if he does love those things, he is only an Upright person and not a Perfect one, because he has not severed himself from visible things.

25. Cf. Mt 6:25

26. Apocryphal

27. Col 3:1

28. 1 Tm 6:17-19; Mt 6:19-20

29. Ac 6:4

## مَدَامُنَا وَبَاكُنَا

هَمْزَاتُ حَذَوُ: مُأَمَّرَ كَذَ أَوْ هُوَ حَمَلًا هَجَعُنَا هَحْصَحَا  
هَحْصَحَا لَا وَبُنَا لُحْصَا. هَلَا أَسْلَمُوا أَسْ وَأَمَدَ مَدَنُ:  
وَالْمَخَّ حَقَمَ مَخَ أَوْخَا هَلَا أَلْقَمَ. هَاسَ وَأَمَدَ مَحَسَا:  
وَحَنَّا حَمَّ هَوَحَنَّا أَلَاؤَمَّ

(7) رُومَ هَذَا كَذَ حَمَّ وَحَصَتْمُهُ وَتَقَعَا نَكَمَ:  
وَهُوَ لُحْبَبَ لُحْطَا. هَنَمَ مَخَ تَقَصُّمُهُ طَابَتْمُهُ  
حُطَّا وَهَمَمَ هَلَسَ أَسْ وَأَمَدَ مَحَسَا: وَحَلَلْنَا وَاسْ  
حُلْصَا بُنَا كَلَفَ أَسْ وَهُوَ حَلَبَبَ كَتَجَبَا لُحْطَا  
هَتَقَمُهُ حَذَوَ هَتَقَمَا حَمَصَا. هَلَا تَمَدَا أَمَكَمُهُ  
حَلَا حَمَا وَبَاكُمَا.

هَقَمَا هَقَمَ رُومَ كَذَ وَتَحَبَّ حَذَمَا وَبُنَا حَرَفَا  
وَهَدَ هَدَمَ: وَتَكَ حَصَّ هَمَلًا تَقَعَا: وَبَاكُمَ حَقِصَقَمَا  
هَنَمَ طَابَتْمُهُ مَخَ مَلَا وَصَمَّ. هَهُوَ تَمَدَا أَصَبَ حَرَكَمَا  
هَحْصَحَا هَحْصَحَمَا هَحْصَحَا هَحْصَحَا وَكَلَمَا. هَوَهُوَ  
هَمَسَ هَمَلَمَدَ: حُطَّا مَخَ وَهَمَمَ حَلَا تَمَلَمَدَا:  
هَلَا مَحَلَا بَعَمَا وَصَمَّ. أَسْ وَهُوَ مَدَنُ هَمَلَسَمَدَمَ  
هَقَمَا حَذَوَ. هَاسَمَدَ مَحْصَمَدَا كَتَمَدَا هَكَتَمَلَمَا  
هَلَا صَقَمَلَا هَلَا صَمَدَا هَحْصَمَدَا هَمَلَمَدَا وَبَعْصَمَدَا  
مَحَلَا وَكَلَمَا هَرَكَمَا.

هَقَمَا هَهُوَ أَسْ وَهَمَلًا رَكَمًا هَمَصَمَدَا قَمَمَكَمَلَا  
هَمَلَمَدَمَدَا: قَبْ لَا هَذَا كَذَ حَمَلًا دَمَلَمَ وَهَمَلَمَدَمَدَا  
أَسْ وَهَمَلَمَدَمَدَا وَهَمَلَمَدَمَدَا: هَذَا قَالَا هَلَا حَمَصَمَا. مَحَلَا وَلَا  
أَلَقَمَ مَخَ هَلَمَ وَهَمَلَمَدَمَدَا.

### *Memra Three*

In case the rich do not see where the afflicted are, the person who wants to be Perfect should just show them where they are, and not take them himself into his house, thus involving himself in a great deal of distraction. Many will grumble at him, aggravate his spirit, and not allow him to become Perfect. For this is what happens: the person who has been helped grumbles and complains, 'You have got it, but you will not give it to us', and then they inflict harm on him who came too close to things visible.<sup>30</sup>

No, the perfect giver is whoever has renounced all his wealth and attends to those who are free for the knowledge of our Lord and to the salvation and perfection of all people. He is constant in prayer and supplication and in administering God's word on behalf of all people and of himself. Thus he is a benefactor to all people and to himself also, in prayer and in counseling concerning the new life. (c.61)

8. Whoever takes up the Cross and teaches the Word can neither receive from one and give to another, nor buy and sell, nor take care of himself, unless the matter is very urgent. For our Lord said, 'Do not be anxious for your body, what you shall put on, nor about your own person, how to cover yourself'.<sup>31</sup> How can he who takes up his cross and who is required not to be anxious care for others with regard to these visible things? For he who takes up the Cross with regard to visible things receives the burden of having to pray for all people, and humbly to give counsel and to teach them all. He does this hoping that they will listen to him, but whether they do listen to him or not, he is bound to continue humbly to teach all people, whether they are worthy or not, because our Lord wanted it this

30. A similar warning against dealings with money intended for the poor is found in Basil of Caesarea, *The Letters*, vol. 1, Letter 42 *The Loeb Classical Library* (Cambridge, MA: Harvard University Press, 1961) 252-253.

31. Mt 6:25; Lk 12:22



way. He should even teach murderers and pray alike for all who do evil to him and for all who love him.

9. There are people who hunger for visible bread and there are people who hunger for righteousness and salvation.<sup>32</sup> Besides the physically naked there are those who are devoid of the invisible garment, devoid of the light, the life, and the kingdom. So they who possess visible wealth clothe the visibly naked (c.64) and satisfy the visibly hungry, while they who are in the Spirit, who possess something that is invisible to carnal eyes, clothe those who are devoid of the garment that is not transient, devoid of the light and the life, with their wholesome teaching. They sow into ears that hear clearly, according to what has been written, 'Rivers of living water shall issue from the bellies of those who believe in Jesus, who keep all his commandments and do his entire will'.<sup>33</sup> Therefore, they satisfy those who hunger for righteousness and for the solid food and they make all people perfect in Christ. Our Lord himself demonstrated to us what Perfection is and had these lines as his record, 'You must be perfect, as your Father in heaven is perfect'.<sup>34</sup> And the Apostle wrote, 'This is my struggle and my toil, to make all people perfect in Christ by the energy which works in me through the power of our Lord'.<sup>35</sup>

10. This word of our Lord, 'I was hungry and you gave me food, I was naked and you clothed me', must be given a double meaning. First, that there are people who thirst for the living waters about which our Lord said, 'Whoever drinks from them will not thirst'.<sup>36</sup> Second, that there are people who are infirm in body or in mind. So also there

32. Mt 5:6; righteousness = *kenuta*-(uprightness)

33. Jn 7:38

34. Mt 5:48

35. Col 1:29, 28

36. Jn 4:14



## صَادُحًا وَآخَرًا

هُوَ سُبُّهُ وَتَكْفُ صُصْطَانًا حَصًا إِيْعَا: وَهَذَا هُوَ وَلَا  
هَذَا: مَحَلُّهُ وَهُوَ رُجَا مُنَى وَتَكْفُ أَوْ حَمَلُهُ كَقِيْعٍ  
هَوْنًا لَا حَلَّ وَلَا وَصْلًا لَهُ هَذَا هَذَا وَلَا وَنُسْرَ كَقِيْعٍ

(9) أَسْ وَهَذَا إِيْعَا وَحَمَلُهُ كَصُصْطَانًا وَصُصْطَانًا هَذَا  
وَإِحْقَانَهُ أَوْ حَمَلُهُ هَذَا. هَذَا وَحَمَلُهُ هَذَا وَحَمَلُهُ  
وَلَا حَمَلُهُ: هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
وَحَمَلُهُ أَسْ هَذَا هَذَا وَحَمَلُهُ: مَحَلُّهُ وَحَمَلُهُ  
وَحَمَلُهُ هَذَا هَذَا وَحَمَلُهُ وَحَمَلُهُ. هَذَا هَذَا وَحَمَلُهُ  
هَذَا هَذَا هَذَا هَذَا وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
إِيْعَا وَحَمَلُهُ هَذَا وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
حَمَلُهُ هَذَا هَذَا وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
وَحَمَلُهُ: وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
هَذَا وَحَمَلُهُ. مَحَلُّهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
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وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ

(10) أَسْ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
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وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ  
وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ وَحَمَلُهُ

### *Memra-Three*

are those whose body is being held captive by people, and those whose spirit is being held captive by Satan, (c.65) who do not receive the Spirit of the Lord, as Scripture says.<sup>37</sup> There are people as well who are alien to the human race as well as people who are alien to God.

Now in the same way there are people who minister to those with spiritual needs. But those who minister to the spirit are of a much greater stature. For those who care for the needy are only opening a door for others, in that they receive from those who have and give to those who have not. The same goes for those who do good from their own wealth. If both of these categories of people keep themselves from all evil and do not do to others what is hateful to themselves, but treat other people as they would like others to treat them, then they are the 'blessed ones of the Father', to whom the Son said, 'Come, inherit the kingdom, which has been prepared for you'.<sup>38</sup>

But this is inferior to the good portion, which our Lord has prepared for those who have taken up their crosses, renounced everything visible, and followed after and imitated our Lord and his apostles. But all those 'blessed ones of the Father', who could not take up their crosses, are handicapped because they did not renounce everything they possessed, but are engrossed in this world through taking (c.68) and giving, and have not been able to receive the Spirit, the Paraclete, or to follow the whole truth, and become Perfect.

On the other hand, whoever takes up the Cross is exalted above what is visible. For just as when our Lord took up his visible cross, he was exalted above the earth and all that therein is, so whoever takes up his own concealed cross, separates himself from the earth, from its business, from all its work and from all its concern. Just as someone is bound alive to a visible cross, so a person is bound in the

37. 1 Co 12:14

38. Mt 25:34

## صَادِقًا وَبَاطِلًا

صَحِيحًا: هَؤُلَاءِ بَصِيرَةٌ حَقٌّ: هَؤُلَاءِ وَصَفِيٌّ أَهْلًا  
 كَحَتَّتْنَا: هَؤُلَاءِ وَجْهٌ أَهْلًا حَقٌّ: هَؤُلَاءِ  
 وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ.

هَؤُلَاءِ حَتَّتْنَا وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 مَعْقُودٌ: هَؤُلَاءِ وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 مَعْقُودٌ. هَؤُلَاءِ وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 هَؤُلَاءِ. هَؤُلَاءِ وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 أَوْ هَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 حَقٌّ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 تَقْصِيدٌ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 حَقٌّ هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 أَوْ وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 لَئِنْ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ

وَأَمَّا هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 حَقٌّ وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 وَهَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
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 أَمَّا هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 أَمَّا هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ  
 هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ وَهَؤُلَاءِ: هَؤُلَاءِ

spirit to this concealed cross while still alive and walking on this earth.

11. There is a category of people who are devoid of the pledge of the Spirit. They are rejected because they do not have the Spirit of God at all. The Apostle said this, '... if the Spirit of God is in you. And if not, you are rejected'.<sup>39</sup>

There is another category of people in whom there is something from God and something from Satan. They do good works because of the pledge of the Holy Spirit that is in them, and they sin and do evil works because of the pledge of sin that is in them. The pledge of the Holy Spirit admonishes them constantly to quit the evil and to do good works and to crucify themselves for the Evil One in order to conquer him. If they conquer him, they become Upright, and if they are prepared to raise themselves further, they will become (c.69) Perfect; whereas if they remain as they were,<sup>40</sup> then on the Day of Judgment they will receive the reward of their bad and good works, or they will receive mercy, be delivered, and saved.

There is yet another category of people who have cleansed themselves from the pledge of Satan and are full of the Spirit of God every moment of their entire lifetime. Our Lord said this to him who takes up his cross in imitation of himself, 'See I send you the Paraclete to be with you until the end of the world'.<sup>41</sup> The people of this category belong to our Lord continually, and our Lord is in them. But the person who does not even do one good work, neither in his body nor in his heart, and who never meditates on honorable things, that person is devoid of God and his grace.

12. As evil thoughts exist in the heart through the mediation of Satan, in the same way good thoughts exist in it

39. Rm 8:9

40. That is, Upright.

41. Jn 14:16; Mt 28:20



### *Memra-Three*

through the mediation of God, and whoever does both bad and good works has something from God and something from Satan inside himself. But whoever only does good works, empties himself, sanctifies himself, and loves all people—even those who are out to kill him—and he will not fail. He is made perfect by our Lord and filled with his Spirit, and whoever is full of the Spirit of Christ does all sorts of good works and thinks only good of all people, whether they are good (c.72) or evil; in him there is not a single fault. But if he should find some fault in himself, he will fight it, eradicate it, and so rise above what is hateful, even though he is still in this world. When he departs this life as a Perfect one, he goes to live with our Lord and will see him face to face.

There are also people in whom is only a little of our Lord; it is the so-called ‘minor blessing’, the minor portion which is called ‘the pledge of God’. This category of people is to be distinguished from the people who have received the greatest of all gifts, which is called the Spirit, the Paraclete. They are fulfilled and replenished with this gift by God, so that Christ dwells in them completely.<sup>42</sup> A Spirit-filled person is recognized by the following characteristics: he is obviously instructed by that Spirit, he loves all people—even his enemies and those who are out to kill him—and he prays for them diligently.

13. We must distinguish the greater gifts from the lesser ones, and the pledge from the full blessing. The Lord said this in connection with Miriam and Aaron—their gifts were smaller than those of Moses.<sup>43</sup> Also the seventy men who had received from the gift of Moses were inferior to him.<sup>44</sup>

In the same way, the portion of Martha was smaller than (c.73) that of Mary.<sup>45</sup> Although the Lord has commu-

42. Rm 8:11

43. Nb 12:2,7

44. Nb 11:16

45. Lk 10:38-42

## مَدَامُنَا وَابْنَانَا

مَدُنِي حَصْبِي وَبَعْلِي رَكِبْتُهُ جَبْتُهُ أَيْ: وَابْنَا صَغِيرِي وَإِنَّا  
 حَصْبِي وَهَمَّا قَدْ مَكَلَّمَا وَتَدَا تَحْصِيصُ جَبْتُنَا حَصْبُ حَصْبَةٍ  
 وَبَعْلُنَا. أَيْ: وَابْنَانَا وَابْنَانَا أَيْ: قَدْ عَتَمَ وَبَعْلِي  
 أَيْ: هَمُنِي دَعَا يَهُ. مَدُنِي وَابْنَانَا حَصْبِي هَلَا سَبَا لُحْدَانَا:  
 لَا حَقِيكُنَا هَلَا حَكَمُنَا: هَلَا مَدَامُنَا أَطْلَا وَبَعْلُنَا: هَلَا  
 مَقَمُ يَهُ مَدُنِي كَدَا هَمُنِي لُحْدَانَا ❶

(12) أَيْ: لُحْدَانَا وَبَعْلِي مَسْقُطَانَا صَغِيرَانَا مَدُنِي هَلَا  
 حَكَمُنَا: هَلَا يَهُ دَعَا مَدُنِي كَدَا أَوْ مَسْقُطَانَا لُحْدَانَا:  
 هَمُنِي وَبَعْلِي صَغِيرَانَا هَلَا: مَدُنِي كَدَا هَمُنِي هَلَا أَيْ  
 دَعَا. هَمُنِي وَبَعْلِي لُحْدَانَا حَصْبِي هَمُنِي هَمُنِي هَمُنِي  
 حَكَمُنَا هَمُنِي كَدَا: هَلَا مَدَامُنَا: أَيْ: مَدُنِي دَعَا مَدُنِي  
 مَدُنِي هَلَا مَدَامُنَا وَبَعْلِي: هَمُنِي وَابْنَانَا مَدُنِي وَبَعْلِي  
 وَبَعْلِي: قَدْ لُحْدَانَا حَصْبِي: هَمُنِي وَابْنَانَا مَدُنِي لُحْدَانَا:  
 مَدُنِي لُحْدَانَا مَدُنِي كَدَا هَلَا هَمُنَا دَعَا مَدُنِي: هَلَا مَدَامُنَا  
 دَعَا مَدُنِي مَدَامُنَا: مَدَامُنَا هَمُنِي دَعَا هَمُنِي مَدُنِي  
 مَدَامُنَا هَمُنَا أَيْ: مَدَامُنَا مَدَامُنَا: هَمُنِي حَكَمُنَا. هَمُنَا وَبَعْلِي مَدُنِي  
 مَدَامُنَا: مَدَامُنَا هَمُنَا هَمُنَا دَعَا أَيْ: مَدَامُنَا أَيْ: مَدَامُنَا

أَيْ: مَدَامُنَا وَبَعْلِي مَدَامُنَا مَدَامُنَا: مَدَامُنَا دَعَا مَدَامُنَا  
 وَبَعْلِي: هَمُنَا مَدَامُنَا وَبَعْلِي: مَدَامُنَا مَدَامُنَا وَبَعْلِي  
 كَدَا: هَمُنَا وَبَعْلِي: مَدَامُنَا وَبَعْلِي: مَدَامُنَا مَدَامُنَا:  
 هَمُنَا مَدَامُنَا وَبَعْلِي: مَدَامُنَا وَبَعْلِي: مَدَامُنَا دَعَا مَدَامُنَا  
 مَدَامُنَا أَوْ مَدَامُنَا مَدَامُنَا: كَدَا هَمُنَا دَعَا مَدَامُنَا  
 مَدَامُنَا. مَدَامُنَا وَبَعْلِي: مَدَامُنَا مَدَامُنَا: مَدَامُنَا وَبَعْلِي دَعَا

nicated with all of them, only his pledge was in Miriam and Aaron, the seventy men and Martha. In this respect they were different from Moses and Mary the sister of Lazarus. But the person who does not do one single good work has nothing of the spirit of the Lord inside himself—he is rejected. Yet if we take up His cross in lowliness and holiness, we shall be exalted after our submission, just as he himself was exalted after he voluntarily submitted himself in order to become a model for us, as the Apostle said, ‘Imitate me, brothers, as I imitate Christ’.<sup>46</sup> This is how Mary’s portion came to be larger than Martha’s, as our Lord testified about her, ‘Mary has chosen the good portion’.<sup>47</sup> It was Mary who took up the Cross, which consists in practicing lowliness, the major commandments: she died to the world and its business and spiritually lived in our Lord; served him in the Spirit, was bound to him and glorified him all day (as the Spirit says about spiritual things, ‘All day have we glorified God’<sup>48</sup>); and she instructed and taught women and made them disciples for our Lord, who worshipped and served together with those disciples who had received the Paraclete, serving our Lord in Perfection.<sup>49</sup>

At the same time, Martha served our Lord with clothing and food, for himself and for the crowd (c.76) that was with him, as she had a house and possessions, like Abraham, and she led an Upright life. But she did not go so far as to take up the Cross.

14. So no one receives the Paraclete as long as his ministry is physically orientated, [if] he engages in taking and giving and his mind is tethered to the earth. No, he must shut his eyes to the evils of the earth and all its charm, which are the opposite of Perfection. The Perfect one is a stranger to the luxuries of royalty and court. This is the

46. 1 Co 11:1; Ph 3:17; cf. 1 Co 4:16

47. Lk 10:42

48. Ps 44:8

49. Mt 27:55, or after Pentecost?





### *Memra-Three*

reason why whoever is not Perfect is so much inferior to him who has been nailed to the Cross, who cannot move hands or feet, not being able to conduct business with the earth, but who contemplates, searches, and meditates on what is above, where Christ is seated on high at the right hand of God, and who has died to this world while he is still alive. On the other hand, those who do conduct business with this world and who use it to take care of the hungry and the naked, while doing evil to no one, will be saved; although they cannot receive the Paraclete, yet the pledge of the Holy Spirit will grow in them.

Those, however, who are in the Spirit are required by our Lord to be bound to him continually in thought in the sacrifice of the mind, in thanksgiving, in prayer and in lowliness,<sup>50</sup> and once (C.77) they have thus been polished while being set apart, to teach all people. The Spirit teaches them to instruct people in lowliness and to make all people ministers of God according to their abilities; whoever can serve in the spirit must be made a spiritual minister, and whoever can serve in the body must be taught how to serve our Lord physically. Ministers of the body are those who minister to the needy with food and clothing. Ministers of the spirit, however, are those who are able to distinguish the commandments and preach the true Word and show all people how to be saved and how to grow.

15. So no one should blame those who do not possess anything for not giving material alms, for this is not their ministry, nor does our Lord demand this of them. They are ministers of word and prayer. In the same way the apostles appointed seven deacons to take care of food and supplies, while they occupied themselves with teaching the word of God.<sup>51</sup> But even from these stewards, whoever wants to make the effort and empty himself, will reach the major

50. Ps 51:17; Is 57:15

51. Ac 6:4

## مَدَامُنَا وَبَاكُنَا

هَلَّا لَمْ نَحِبَّ أَحَقَّبًا لِحَضَنٍ: مَعْصِيَتُنَا  
هَمْصِيَتُنَا لَمْ أَحَقَّبًا هُكِبَ وَمَحَدَ قَمَكُنَا  
هَمْصِيَتُنَا لِحَضَنٍ كَمَصْنُونَا.

مُنَا وَبَ دَهَّ رَحَا مَعْصِيَتُنَا هُوَا كَه لِحَضَنٍ  
كَلَحَصْنَا هَمْصِيَتُنَا: كَه هَلَّصْنَا وَنَصَدَ: قَبْ أَمَ كَه  
كَلَا هَمْصِيَتُنَا: أَمَ أَحَدُوم. هَبْ قَالَا جَبَهْ كَتَمَ: رَكِبَا  
وَبْ لَا عَمَلَا.

(14) لَا هُكَبَا إِيْمَ مَعْصَا قَمَكُنَا مَعَا  
وَقَمَنُنَا مَعْصِيَتُنَا قَبْ أَمَ كَه مَعْصَا مَعَالَا هَاهُنَا  
وَمِنْهُ كَاوُنَا إِلَّا أَرْ تَحْصُ حَمَّةٍ مَعَ كَمَقَلَا وَبَاوُنَا مَعَ  
مُدَا هَمْصِيَتُنَا: هُوَا وَبَاوُنَا هَمْصِيَتُنَا وَنَصَدَ هُوَا.  
كَمَصْنَا كَمَ تَحْصُ هُوَا مَعَ فَهْ تَقْتَمَ وَمَلَقْنَا هُوَا  
مَنْصَحَتُنَا: مَلَقْنَا هُوَا هُوَا مَعَ وَلَا مَلَقْنَا: رَحَا وَهُوَ  
مَكَبَ مَعَ هُوَا وَبَاوُنَا كَرَكِبَا هَاهُنَا أَمَّةٍ  
هَوَكَمَتُنَا: هُوَا مَعْصَا مَعَالَتُنَا كَاوُنَا. إِلَّا سَاوُ كَلَا  
هَوَا وَكَلَا هَوَاوُنَا وَكَلَا: أَلَاوُ وَنَصَدَ مُدَا  
كَمَتَمَتُنَا كَلَا مَعْصَا وَكَلَا هُوَا مَعَا مَعَ كَلَصَا  
حَمَّةٍ هُوَا. أَمَكِبَ كَمَ وَنَصَدَ مَعْصَا كَلَصَا هُوَا  
هَمْصِيَتُنَا مَدَا حَقَقْنَا كَمَتَمَتُنَا: قَبْ لَا مَحَلَّعٍ لِأَمَ  
سَاوُ أَمَ هُوَا مَعْصَا مَعْصَا قَمَكُنَا: إِلَّا هُوَا  
دَهَّ كَمَ وَوَكَلَا وَوَكَلَا وَهَمَا.

هُكِبَ كَمَ وَهَمَا دَهَمَا: هُوَا كَلَا دَهَمَا مَدَا  
وَبَاوُنَا دَهَمَا دَهَمَا أَمَكِبَا جَبَصَا وَبَاوُنَا  
هَوَاوُنَا هَوَاوُنَا هَمْصِيَتُنَا. قَبْ مَسَمَ دَهَمَا

commandments and stand fast in Perfection, as for example Stephen did, who was one of them. He emptied himself and received the Paraclete. He was killed while teaching the word and not while giving material alms. (c.80)

If many ministers are made who give material alms, but only one with a spiritual ministry who teaches people the truth and empties himself from the world, such a person, by means of many labors and keeping the major commandments and by teaching people to do the same, with difficulty will become a great teacher. And if he does more than he has been commanded to do, he will be praised highly by our Lord. It is such people that He wants as spiritual ministers.

To the ministers of the body our Lord has given the means of salvation for He who provides everything can provide for all in need, as He does provide for those higher worlds that do not labor or work for clothing and food, but continually give praise to the splendor of his majesty and do his will.

God in fact wanted these things to be this way; [God] wanted all humanity to praise him without having to work. It would have been so if Adam had only remained straight. But he did not, and neither did his sons; and we too exacerbate our Creator continually—our wickedness goes on increasing.

16. A spiritual ministry is greater than a physical ministry. Thus Simon [Peter]'s ministry was greater than Tabitha's: the latter was a minister of our Lord in physical things, but while she belonged to the kingdom, she was inferior to Simon and his inheritance, as he indicated when he prayed (c.81) for her to rise again.<sup>52</sup> Rather, Tabitha had the same ministry as Martha, and Simon the same ministry as Mary. Simon and Mary served our Lord spiritually, and Martha

52. Ac 9:36ff

## مَدَامُنَا وَٱلْأَكْدَا

لَحْمُنَا لَحْمٌ إِيَّاهُ: أَسْ وَصَلْنَا حَمَاهُ، وَهَمَا:  
 وَبَلَّاحْمَاهُ، حَتَّى تَعْلَمَ حَقِّقَتَهُ ٱلْهَنْجَاهُ، مَعْقُتُنَا وَٱلْأَكْدَا  
 لَحْمُنَا أَسْ وَهَقْم. لَحْمٌ وَنَعْمٌ وَنَعْمٌ حَمَاهُ:  
 وَهَمَا لَحْمٌ كَاه: هَاسَا وَحَقَّ: مَعْقُتٌ وَنَعْمٌ:  
 مَلَكَم كَاه أَصْلًا نَعْمٌ لَحْمُنَا قِي: نَاسَا. مَعْقُتُنَا  
 وَحَقَّ: أَلَمٌ وَنَعْمٌ مَعْقُتُنَا حَقَّقْنَا ٱلْهَنْجَاهُ كَهْتَمْنَا:  
 مَعْقُتُنَا وَهَ وَهَمَا أَلَمَاهُ، أَلَمٌ وَنَعْمٌ قَهْمُنَا  
 هَمَلَكَم مَلَكَا هَمَنَا ٱلْهَنْجَاهُ حَقَّقْنَا أَصْلًا نَاسَا  
 هَاصْلًا نَاسَا

(15) لَا أَصْلًا إِيَّاهُ نَبَاهُ ٱلْأَلَمٌ وَكَلَم حَمَاهُ، هَلَا  
 لَحْمٌ زَوَامَا وَهَلَسَتْ: مَلَكَا، وَلَا هَلَا لَعْمَاهُ، هَلَا  
 هَلَا هَلَا أَحَد حَمَاهُ مَدَن: هَلَا: ٱلْمَعْقُتُنَا أَنَّهُ، وَهَلَكَا  
 هَلَكَا: أَصْلًا وَهَلَسَتْ أَصْلًا مَعْقُتُنَا مَلَكَا وَهَلَكَا:  
 هَلَكَا وَهَلَا: هَلَكَا، مَلَكَم هَلَكَا مَلَكَا وَهَلَكَا. أَلَمٌ  
 هَلَكَا قَتَلَهَا مَلَكَا وَهَلَكَا وَهَلَكَا نَعْمٌ هَلَكَا: أَلَا  
 حَقْمُنَا وَهَلَكَا هَلَكَا حَقْمُنَا أَسْ وَهَلَكَا  
 أَهْلَقْنَاهَا: وَهَلَكَا هَلَكَا مَلَكَا مَلَكَا مَلَكَا.  
 هَلَكَا وَهَلَكَا قَتَلَهَا هَلَكَا مَلَكَا مَلَكَا  
 مَلَكَا هَلَا مَلَكَا لَحْمٌ زَوَامَا وَهَلَسَتْ.

لَحْمٌ إِيَّاهُ هَلَكَا مَعْقُتُنَا وَهَلَسَتْ وَهَلَسَتْ  
 هَلَكَا مَعْقُتُنَا وَهَلَكَا: وَهَلَكَا لَحْمُنَا هَلَكَا هَلَكَا  
 مَلَكَا: لَحْمُنَا هَلَكَا حَقَّقْنَا هَلَكَا هَلَكَا  
 قَهْمُنَا وَهَلَكَا مَلَكَا هَلَكَا لَحْمُنَا هَلَكَا وَهَلَكَا: هَلَكَا

### *Memra-Three*

and Tabitha served our Lord physically. When Simon had raised her and saw then that she could not bear the intensity of the higher ministry, he took her by her hand and gave the needy who had to be fed and clothed over to her, so that she could belong to the kingdom. But she would still remain inferior to the Perfect.

For Spirit-filled people treat all people with discernment. They show him who makes the effort to reach Perfection how to get there; and they make him into a spiritual minister in the ministry wherein the Spirit and salvation are found. They make the person who does not strive and seek this portion into a minister of physical things, that is, of what is visible, performing a visible service. Whoever is in the Spirit, however, ministers to what is invisible for corporeal eyes, namely to the soul, which is visible in the Spirit for the spiritual eye. Really, it is an easy enterprise for everybody; the only thing necessary is a deliberate effort of the will to empty and lower oneself, and then one can reach the highest level of Perfection. Then one will lower oneself even more and share in the glory of our Lord.

Here ends the third *Memra* on the physical and the spiritual ministry.

## مَدَامُنَا وَبَاكُنَا

لَمَّا نَا وَبَاكُنَا: هَئِهِ مَعْلُومٌ مَعْنَى. أَوْ مَعْنَى  
 لَمَّا نَا مَعْقُومًا وَبَاكُنَا رُحَا حَقِيقًا.  
 فَهَذَا هَئِهِ مَعْنَى مَعْنَى مَعْقُومًا  
 وَبَاكُنَا: وَبَاكُنَا وَبَاكُنَا وَبَاكُنَا وَبَاكُنَا. هَئِهِ  
 هَئِهِ وَبَاكُنَا وَبَاكُنَا. هَئِهِ هَئِهِ وَبَاكُنَا: هَئِهِ  
 مَعْقُومٌ هَئِهِ وَبَاكُنَا مَعْنَى وَبَاكُنَا: أَوْ بَاكُنَا  
 مَعْقُومًا وَبَاكُنَا: هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ مَعْقُومٌ مَعْقُومٌ هَئِهِ هَئِهِ وَبَاكُنَا وَبَاكُنَا  
 وَبَاكُنَا.

هَئِهِ رُحَا وَبَاكُنَا وَبَاكُنَا وَبَاكُنَا وَبَاكُنَا  
 وَبَاكُنَا: هَئِهِ هَئِهِ: هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ مَعْقُومٌ مَعْنَى مَعْقُومٌ هَئِهِ هَئِهِ  
 (16) هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ وَبَاكُنَا: أَوْ وَبَاكُنَا مَعْقُومٌ مَعْنَى  
 وَبَاكُنَا هَئِهِ مَعْقُومًا وَبَاكُنَا وَبَاكُنَا: هَئِهِ  
 مَعْقُومًا هَئِهِ: هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ وَبَاكُنَا وَبَاكُنَا

هَئِهِ مَعْقُومٌ. هَئِهِ وَبَاكُنَا وَبَاكُنَا وَبَاكُنَا  
 وَبَاكُنَا هَئِهِ: هَئِهِ مَعْقُومٌ هَئِهِ مَعْقُومٌ  
 هَئِهِ مَعْقُومٌ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ مَعْقُومٌ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 مَعْقُومٌ: هَئِهِ وَبَاكُنَا وَبَاكُنَا هَئِهِ هَئِهِ  
 وَبَاكُنَا: هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ  
 هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ هَئِهِ







# Memra-Four

## ON THE VEGETABLES FOR THE SICK<sup>I</sup>

**Summary:** The diet of vegetables for the sick, designed for those still weak in the faith, is detailed. Procedures are outlined for those who feel the need to admonish others in order to maintain lowliness. Better yet, do not judge lest you be judged. Transform the hostile words of enemies into harmless ones and you will frustrate the Evil One by your gentleness to the good and bad alike.

(c.84)

1. Now, therefore, having shown what the commandments are that lead to Perfection, as well as what the ministry is that is inferior to Perfection, we shall give details about the diet of 'vegetables' for the healing of the 'sick'. Just as a sick person rejects all food, so he who suffers from moral rigidity can never cope with anything in which he discovers some imperfection, however small. As a sick person rejects good food, so the one whose soul is diseased grumbles against gentle moral attitudes, for he does not observe the beam in his own eye, but condemns the person who is, in fact, just like himself. Instead of correcting and admonishing him in love, he drags him into court.

This is why our Lord, who knows that the person given

1. Rm 14:2



to judging is at a loss with himself and does not take any notice of his own soul, nor has any mercy on (c.85) his brother, said to him, 'When you see your brother go astray, admonish him in love. If he does not listen, and you cannot shut your eyes from judging, nor close your ears from hearing evil about your brother, then go to him and rebuke him in private.'<sup>2</sup> For love covers very many offenses, but hatred incites judgment.<sup>3</sup> If he listens to you, you have gained your brother. But if he does not listen to you, and you feel you cannot leave your brother alone, then go to him with one other person. If he cannot be persuaded and you still do not feel easy about it, then go to him with two other persons. If he does not give in and you cannot keep silent and refrain from censuring him, then accuse him once more for the third time.<sup>4</sup> If you are not concerned about yourself and he is still unrepentant, then put him to shame before the whole church.

If he does not listen to the church either, then give up accusing him and leave him alone. This is enough; consider him as the rest of the pagans who are rebels.<sup>5</sup> You cannot rebuke such people, nor cause them to give up their fancies. Just as when you meet a pagan, and urge him to become a Christian, so you should urge your brother. (c.88) You must not regard him as an enemy, so that Satan may not devour him.<sup>6</sup>

Just as on 'solid food' one person grows more than another, namely the one who empties himself most, so also through this medicine for the 'sick' one person grows stronger than another.

2. Therefore, whoever admonishes his brother in private instructs him if he listens, but if he does not listen he must leave him alone. It is better to do this than to expose him in front of another person. Yet whoever exposes him

2. Mt 18:15

3. Pr 10:12; 1 P 4:8

4. Mt 18:16

5. Mt 5:17

6. 2 Th 3:15; 1 P 5:8



in front of someone else has gained him if he listens. But if he does not he should be left alone. It is again better to do this than to expose him in front of two people. On the other hand, whoever admonishes him and exposes him before three people is a more tolerable person than the one who judges and exposes him in front of the whole church. But if evil does not allow to leave him alone, and he strikes or expels him, then such a person has fallen from Uprightness because he hates the fact that nobody strikes the sinner, and therefore he strikes at [the sinner] himself.

So much for the discussion about those who should eat 'vegetables' . . . If these people are willing to give admonition according to the manner that I have described for them, they must admonish only in private. If they are being heard, they will have won their brothers, and if not, the exhortations and judging should be dropped. They will then quickly ascend to the 'solid food', and be healed and made Perfect; they (c.89) will take care not to sin. For what makes anyone fit to pass judgment on servants who are not their own? If they fall or stand, they fall or stand before their own master. Thus they can stand firm<sup>7</sup>—it is in the power of Jesus to raise these people, as he raised Paul. For how do you know whether the person you want to persecute and judge is not another Paul?

3. Listen further to me, brother. Even in this admonition in private you must not be harsh on anyone, in order not to do great harm to yourself. Rather, admonish humbly, calmly, and gently. For whoever wants to become Perfect must act according to what is written, 'Admonish him who is affected by transgression with a humble spirit',<sup>8</sup> and 'Those who are strong must bear the failings of the weak and be patient with everyone'.<sup>9</sup>

4. Listen to me, brother. The advice I give to you and to myself alike will be useful to you. When we meet an un-

7. Rm 14:4

8. Ga 6:1

9. Rm 15:1



clean person, we say only this to him, 'Brother, blessed are those who are holy and pure, for they shall see Jesus our Lord<sup>10</sup> and need not be ashamed in his presence; they are free from all evil and fast from the world and its pleasures'.

When you meet a stubborn person, speak to him as follows, (c.92) 'Brother, blessed are the meek, for they shall inherit the land of salvation'.<sup>11</sup> And then continue, 'Brother, if there is stubbornness in us, we must humble ourselves, sanctify ourselves, and through the greater and milder commandments we must strive to understand and know what is the height and depth and length and breadth with all the saints'.<sup>12</sup>

When you meet someone who has no mercy on his fellow human beings, then say to him, 'Brother, blessed are the merciful, for they shall obtain mercy',<sup>13</sup> even if they have committed manifold sins, because they forgive those who offend against them or rob them or do them great injury'. As they forgive, so they are forgiven by the just judge, and as they demand repayment, so God will require this at their hands. Ten thousand talents of transgression were remitted to the debtor, because he begged his master for it, although it was the rule that he, his wife, and his children should be sold. But then he went and demanded repayment from the man who owed to him;<sup>14</sup> 'So also my Father in heaven will act, unless each of you from the heart forgives his brother his sins',<sup>15</sup> even if they are four hundred ninety in one day'.<sup>16</sup> Let us realize that we too are all guilty before God. But if we forgive others, our Lord forgives us. (c.93)

5. When you meet gluttons and thieves who hunger through greed, say: 'Brothers, blessed are those who hunger and thirst for righteousness,<sup>17</sup> and not for spoil, avarice, and greed, which is a kind of idolatry'.<sup>18</sup>

10. Mt 5:8

11. Mt 5:5

12. Ep 3:18

13. Mt 5:7

14. Mt 18:23-35

15. Mt 8:35

16. Mt 18:22

17. Mt 5:6

18. Ep 5:5





### *Memra-Four*

The whole sickness of morally rigid people basically consists in that they are convinced they get contaminated by the sins of their neighbor, even though they do not sin along with him. They think to themselves that if they see somebody sin and trespass and do not condemn or repel him—so they think—they get contaminated just like him. For this reason he whose spirit is diseased seeks to deal blows to him who transgresses, thinking that by putting such a person to death, or persecuting, or condemning him, he himself will come out justified and innocent and be safe from the other person's sins, which he imagines are gratuitously clinging to himself. This is why our Lord said: 'If your brother refuses to listen to you, consider him as the rest of the pagans who are rebels and are disobedient'.<sup>19</sup> Just as you do not judge outsiders, so you should not judge this brother of yours who has rebelled.<sup>20</sup>

6. When you meet people who are at enmity with each other, say, 'Brothers, blessed are the peacemakers, for they shall be called sons of God'.<sup>21</sup> Now peacemakers are those who reconcile enemies who belong to other churches, away from their own.<sup>22</sup> They make peace in the land of their Father, and are mediators (c.96) who reconcile people by imploring them, demonstrating lowliness to them, and admonishing them. When they try to reconcile enemies who speak ill of each other because of their mutual hate, we must transform this speech and instead speak good of them in this way: 'What if I tell you that the person you hate is very sorry he is not on good terms with you, and he wants to make it up with you'. He says, 'I am unhappy about this animosity; Satan has tempted me to abuse my brother, who is a member of me'.<sup>23</sup> Even if he, whoever

19. Mt 18:17

20. Cf. 1 Co 5:12

21. Mt 5:9

22. That is, they act as outside arbitrators, able to act because they do not represent any local interests.

23. Rm 12:4



he is, has not said it this way, it will create a pause until the anger of those who are so far apart has cooled down, and they come to greet each other with a holy kiss.<sup>24</sup> If we do not transform their harmful words into harmless ones, as a result of all the spiteful remarks they make about each other, what a fine mediator you will make if you go and retell each side's exact words to the other! You will just stir up more trouble and they will not even be reconciled.

7. When you meet people who are inwardly entrenched in grievances toward each other, say, 'Brother, blessed are the pure in heart, for they shall see God'.<sup>25</sup> You should treat all people in such a discreet and humble way, advising them, from whichever point of access you may discover (c.97) to them. When the Evil One sees you being so gentle to both the good and the bad, it will howl:

What shall I do? I have shown him impure and evil people, but he looks upon them as upon saints, and admonishes them as brothers! Alas, what shall I do? I now have nowhere to attack him, for my whole strategy is based on people hating each other, if only because of their sins! But this person loves sinners like our Lord! Alas, this person condemns me and destroys me just as He does! I had better quit and leave, rather than let him destroy me by a lowliness that resembles that of his teacher, Jesus!

Here ends the fourth *Memra*- on the vegetables for the sick.

24. 1 Co 16:20

25. Mt 5:8

## مَصَدُّوا وَأَوْحَدَا

أَيُّ الْإِحْدَادِ مَصَدُّكَ حَتَّى أَسْ وَابْنُ مَرْيَمَ: وَكَيْدُ أَيْ  
حَتَّى: هَلَا مَصَدُّوْكُمْ ❖

(7) هَلَا وَبَنِي إِيْمَا حَتَّى حَتَّى وَصَحْبًا حَتَّى  
حَتَّى حَتَّى إِيْمَا مَعَ حَتَّى: أَمَّا: أَمَّا: هُوَ حَتَّى لَأَكْبَرُ  
وَوَقْتُ حَتَّى: وَبَنِي تَبْنِي لَأَكْبَرُ: هُوَ حَتَّى  
مَدَّ حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: هُوَ حَتَّى  
حَتَّى: هُوَ حَتَّى أَيْ حَتَّى: مَعَ أَيْ وَبَنِي وَبَنِي  
حَتَّى: هُوَ وَبَنِي حَتَّى وَبَنِي حَتَّى حَتَّى حَتَّى  
هَلَا حَتَّى حَتَّى: هَلَا:

حَتَّى أَحَبَّ حَتَّى وَبَنِي إِيْمَا حَتَّى: هُوَ  
حَتَّى أَيْ وَبَنِي: هَلَا حَتَّى أَيْ وَبَنِي: هُوَ  
حَتَّى أَحَبَّ؟ كَيْدُ حَتَّى أَيْ وَبَنِي: هُوَ  
حَتَّى حَتَّى وَبَنِي حَتَّى حَتَّى: أَيْ حَتَّى  
سَلَمَةُ: هُوَ وَبَنِي حَتَّى حَتَّى أَيْ حَتَّى: هُوَ  
وَإِيْمَا حَتَّى حَتَّى حَتَّى: أَيْ حَتَّى أَحَبَّ.  
وَإِيْمَا حَتَّى حَتَّى هَلَا وَبَنِي حَتَّى حَتَّى أَيْ  
حَتَّى حَتَّى ❖

عَلَّمَ مَصَدُّوا وَأَوْحَدَا: وَبَنِي وَبَنِي ❖

# Memra-Five

## ON THE MILK OF THE CHILDREN

**Summary:** The diet of milk is intended for the spiritually immature who avoid associating with sinners. Gradually, one may mix with sinners without imitating, exposing or condemning them. Jesus educated disciples to lead others to Perfection, as with Simon Peter regarding unclean food. The Paraclete comes only to those who are strangers to the world; reception of the Paraclete is the beginning of the way to complete Perfection, for one keeps growing until death.

(c.100)

1. Now let us speak of those whose diet consists of milk. The command, 'Do not eat bread with adulterers, with violent people, with gluttons, with covetous people, or with people who swear'<sup>1</sup> concerns this person. As an infant, he is required not to eat bread with them, nor to mix with them. He is still a child whom they can easily persuade to agree with their way of thinking, because he is inexperienced and can easily be seduced like all children. The commandment orders him not to dwell with them until he knows himself and has grown up. Only at that point is he commissioned to go and teach them, to be a lamb amongst them, and to make these wolves into innocent lambs.

1. 1 Co 5:11



For this is what it says to him: if this child wants to be the most virtuous of all children, if he wants to mature quickly and reach (c.101) perfect stature, and if he does not want evil to take root in him nor to strike him down with children's complaints, he should take care not to be taken in by means of food or to be allured to a wrong way of thinking. Nor should he become anyone's enemy or expose sinners, but he should make peace with them, without eating bread with them. Note that the Apostle only said 'Do not eat with them', and did not say that one should become their enemy or expose them. So whoever makes peace with them while being on his guard is more virtuous than he who does not eat bread with them, but exposes them.

2. Now someone could say, 'The fact that I do not eat with so and so does effectively expose him, because those who hear about it realize that there must be something objectionable about him that makes me avoid him'. Indeed, if one watches oneself, one will not have to be afraid of eating bread with sinners. This in itself is not committing a sin, not even when they are pagans. The Apostle merely gave this command to prevent someone from being won over to their wrong way of thinking, not because it would be committing a sin.

From this insight one quickly arrives at the commandment: 'Count everyone else better than yourself'.<sup>2</sup> Whoever has grown strong and arrives at this commandment is engaged in loving all people, both fellow-countrymen and foreigners, and suffers no harm in doing so. On the contrary, he honors them and regards them as better than himself. Thus, whoever eats bread with them (c.104) while being on the alert is better than he who does not eat with them and exposes them with his lips. If the latter thinks that on account of the other people's sins he is justified to

2. Ph 2:3





*Memra-Five*

transgress and beat, curse or detest them, or to be their enemy in any other way, he falls from Uprightness. No, we should be at peace with them, just as with everyone else. We should admonish them; if they cannot be convinced, they fall into the hands of the malignant judges of this malignant world who will punish them. Yet, who knows whether our Lord will not deal with them as with Paul or the publican or the woman taken in sin?

3. For how do you know, you who are angry with a wrongdoer, if he is not another Paul, or one of the publicans, a Zacchaeus or a Matthew, or a Rahab the harlot, or someone like that samaritan woman who committed adultery with many men, about whom our Lord testified that she had had five husbands besides the one she had at the time he met her? All these people repented and were saved. Should we then exalt ourselves above sinners, without knowing ourselves whether we will end up as Solomon or as Iscariot, or like the others who were good to begin with but sinned in the end?

Scripture says, 'Do not rejoice at the destruction of your enemy',<sup>3</sup> lest God brings his destruction on you and has no mercy on you as (c.105) you had no mercy on your brother. 'Whoever rejoices at misfortune will be his own ruin.'<sup>4</sup> Is it right that our Lord should die for sinners, but that we should hate them? Even if we are merciful with them, we are still very much falling short of the kind of love our Lord had. But if we hate them, we shall see him in eternity.

4. There are still other commandments that come under the heading 'milk of the children', which our Lord gave to little ones. These are: 'Neither go on the way of pagans, nor inside the town of the Samaritans; instead, go to the sheep who have wandered from the house of Israel'.<sup>5</sup> That

3. Pr 24:17

4. Pr 17:5

5. Mt 10:5

## مَدَامُنَا وَمَصْعَلَا

(3) مَعِ أَمَلًا كَمَنْ بَبَّ أَيْدِي وَفُكَّرَ أَيْدِي مَعِ هَهِ وَخَصِبَ  
 حَقْلًا: أَيْ قَهْلَهُهُ يَوْمَ: أَوْ رَأَى أَوْ صَدَأَ مَصْعَلًا أَوْ  
 وَبَدَأَ رَسَدًا: أَوْ هَبَّ مَصْعَلًا وَكَمُنَا يَوْمًا حَقْلًا: أَيْ  
 وَخَصِبَ هَبُّهُ وَخَصِبَ: وَصَعْلًا كَحَتَّ أَيْ يَوْمًا كَدَّ هَلَا  
 مَعِ هَهِ وَحَقَّةً مَعِ مَعِ؟ هَقْلَهُهُ، أَيْ كَمِ أَحَدَ هَسَّ.  
 هَقْلًا: أَيْ مَعِ مَعِ سَلْتَنَا هَلَا بَبَّ مَعِ وَخَصِبَ هَمَلًا كَمِ  
 مَنَّا أَوْ مَعِ مَعِ أَوْ مَعِ مَعِ أَوْ مَعِ مَعِ وَخَصِبَ وَخَصِبَ  
 يَوْمَ حَقْلًا: هَسَّنَا سَلْمًا حَقْلًا.

لَا كَمِ أَمَلًا كَمُنَا وَخَصِبَ: وَخَصِبَ سَلْمًا كَمُنَا  
 كَمِ: أَيْ هَلَا سَمِعَ كَمِ أَيْ وَلَا سَمِعَ كَمِ أَيْ سَمِعَ:  
 وَبَدَأَ كَمِ حَقْلًا يَوْمًا: أَيْ هَلَا كَمِ قَالًا يَوْمًا وَخَصِبَ  
 مَعِ سَلْمًا سَلْتَنَا: هَسَّ مَعِ مَعِ حَقْلًا. كَمِ كَمِ  
 مَعِ مَعِ: هَسَّ مَعِ مَعِ مَعِ مَعِ مَعِ مَعِ مَعِ  
 كَمِ مَعِ: كَمِ لَا مَعِ مَعِ

(4) أَمَلًا أَمَدَ قَهْلًا: أَيْ سَلْمًا وَخَصِبَ: وَخَصِبَ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:  
 وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ: وَخَصِبَ: أَيْ مَعِ:

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means, go to the sons of your own people and preach to them. Again: 'When you enter a village, ask who is worthy in it, and stay with him'.<sup>6</sup> 'Do not greet anyone on the way.'<sup>7</sup> 'When anyone does not receive you, shake off the dust from your feet as you are leaving, and it will be easier for Sodom on the Day of Judgment than for that town.'<sup>8</sup>

Are not these things, which our Lord said, contrary to the major commandments? After all, he himself said, 'Count everyone else better than yourself',<sup>9</sup> and 'Whenever you visit pagans at home, eat what they put before you'.<sup>10</sup> These two phrases seem to contradict each other: 'Visit pagans at home' and 'Do not go on the way of pagans'. (c.108) Our Lord really gave both these commandments. But he himself did not even ask first who was worthy before coming to stay. No, he stayed with bad people, so that the Pharisees murmured against him, because he always ate and drank with sinners, publicans, and prostitutes. 'Those who are healthy do not need a healer,' he said, 'only those who are entrenched in doing evil.'<sup>11</sup> Those words go further than the saying: 'Enter with him who is righteous and worthy'.

5. The Apostle also, while being 'all things to all people'<sup>12</sup> himself in order to be able to counsel all people, commanded others not to mix with sinners in the way he himself did. For what would have happened if people who could not tell good people apart from bad had mixed with bad people? For this reason our Lord and the Apostle gave their disciples those commandments because of their weakness, which was the result of their immaturity. Just as when one who gives bread to a baby and seeing that he cannot eat it and is tormented by hunger, immediately gives him milk, which his physical capacity allows, with the result that he can now suck happily—thus did our Lord and the Apostle.

6. Mt 10:11

7. Lk 10:4

8. Mt 10:14

9. Ph 2:3

10. Lk 10:8

11. Mt 9:11ff

12. 1 Co 9:22



Because the disciples were truly children and had not yet grown into the knowledge of perfect disciples and were outwitted by clever speakers, they were afraid to visit pagans at home. In those days there were very many pagans. The Jews who feared (c.109) the Lord avoided the pagans as much as they could. For the Lord slew those sinners among them who visited pagans at home and who imitated them, forsaking Him and adoring idols. Because they had no power to resist, evil drove them to its way of thinking as soon as they looked to the pagans.

6. Seeing this, the Lord commanded the disciples, as children, not to visit pagans at home. For they thought, because they did not yet know the truth at this time, that whoever went off to teach the pagans was committing a sin, and that the Lord would slay him just like those who had exchanged the Good One who had fed them for Satan who was out to kill them; those who exchanged the living image for the dead calf. These people were bound with strong ropes, like slaves who had rebelled against their masters. Scripture says, 'Woe to those who call evil good and good evil'.<sup>13</sup> Just so the Israelites called the evil one who seduced them in the desert good, 'This is the Good One who brought you out of Egypt',<sup>14</sup> and they gave the impure one the holy name, 'The Mighty One of Jacob'.<sup>15</sup> So it is not the person who loves sinners, admonishes them and holds them to be good people—better (c.112) than himself—who incurs the wrath of God, but rather whoever distorts God's truth and whose love for evil people stems from the fact that he acts like them.

7. Thus [God] made them grow into knowledge step by step and he kept them from stumbling blocks until they were full grown and filled with the Spirit and would stumble

13. Is 5:20

14. Ex 3:24

15. Is 49:26

## مَدَامُنَا وَمَصْعَمَا

مَدَامُنَا حَمَمَ يَوْمَهُ مَعَ مَتَقَلَا مَقَامُ. مَدَامُنَا وَمَا وَارَا  
 مَدَامُنَا وَمَا وَمَا دَمَمَ. كَمَمَ حَمَمَ مَتَقَلَا: مَدَامُنَا دَمَمَ  
 أَمَمَ: مَدَامُنَا وَمَا دَمَمَ. مَدَامُنَا مَدَامُنَا وَمَصْعَمَا  
 يَوْمَهُ كَمَمَ مَقَامُ كَمَمَ: مَدَامُنَا وَمَا دَمَمَ  
 مَدَامُنَا مَدَامُنَا وَمَا يَوْمَهُ مَتَقَلَا: وَمَا أَمَمَ مَدَامُنَا  
 حَمَمَ

(6) هَمَمَ مَدَامُنَا: مَدَامُنَا أَمَمَ وَحَمَمَ وَلَا نَدَمَ  
 حَمَمَ مَتَقَلَا. مَدَامُنَا يَوْمَهُ حَمَمَ أَمَمَ دَمَمَ وَمَا  
 مَدَامُنَا وَلَا حَمَمَ يَوْمَهُ مَدَامُنَا: وَمَا مَعَ وَارَا  
 مَدَامُنَا حَمَمَ مَتَقَلَا مَدَامُنَا. مَدَامُنَا دَمَمَ مَدَامُنَا أَمَمَ  
 وَمَدَامُنَا: مَدَامُنَا وَمَا حَمَمَ مَدَامُنَا. مَدَامُنَا وَمَا  
 مَدَامُنَا: مَدَامُنَا وَمَا حَمَمَ مَدَامُنَا. مَدَامُنَا وَمَا  
 مَدَامُنَا: أَمَمَ وَمَا: وَمَا حَمَمَ حَمَمَ: مَدَامُنَا  
 مَدَامُنَا: أَمَمَ وَمَا حَمَمَ حَمَمَ: مَدَامُنَا وَمَا  
 أَمَمَ حَمَمَ: وَمَا حَمَمَ وَمَا حَمَمَ. مَدَامُنَا  
 حَمَمَ حَمَمَ حَمَمَ مَدَامُنَا. مَدَامُنَا: مَدَامُنَا  
 مَدَامُنَا: مَدَامُنَا حَمَمَ مَدَامُنَا: مَدَامُنَا  
 حَمَمَ أَمَمَ وَمَدَامُنَا: مَدَامُنَا حَمَمَ: أَمَمَ  
 مَعَ وَمَدَامُنَا: مَدَامُنَا حَمَمَ حَمَمَ وَمَدَامُنَا  
 حَمَمَ

(7) حَمَمَ مَدَامُنَا: مَدَامُنَا حَمَمَ وَمَا دَمَمَ  
 حَمَمَ: مَدَامُنَا وَمَا دَمَمَ مَعَ مَدَامُنَا: حَمَمَ  
 مَدَامُنَا دَمَمَ: مَدَامُنَا أَمَمَ مَدَامُنَا. مَدَامُنَا

no more. For, 'Everyone who cannot retain solid food must feed on milk until he knows the truth'.<sup>16</sup> And 'Do not greet anyone on the way';<sup>17</sup> that means, do not speak with anyone until you have arrived at the place to which I have sent you. Our Lord told them this so that they should not, for the sake of a greeting, be caused to stumble or quarrel or strive if they happened to fall in with some argumentative person on the road.

Yes, our Lord gave them these commandments because they were children. But as they grew strong and big, they were allowed to become all things to all people, to help all people, and to counsel all people according to the example that our Lord gave speaking to all people in such a way as they could understand. For no one is punished for the sins of others and no one is rendered impure by contact with sinners, provided he does not imitate their works. The Apostle<sup>18</sup> expressed this when he said that not only those who commit sins are sinners, but also those who associate themselves with what they do; this is the case (c.113) with someone who turns a blind eye on thieves, adulterers, and murderers and so becomes their associate in murdering or stealing or adultery, or who shares in their spoil, or who is bribed to keep the secret. Because of any of these things, he places his portion with them.<sup>19</sup>

8. Now if someone admonishes them in private and does not expose them seeing that they are his fellow human beings and because he would hate anyone to expose him if he had gone astray—with the result that he would have to beg everyone who saw him, 'Do not reveal me, or else I shall die'—such a person is not committing a sin. This is what one should say to a person who has gone astray, when observing him or hearing about him: 'My son, a bribe I shall not accept, but because love covers sins<sup>20</sup> and because

16. Heb 5:13-14

17. Lk 10:4

18. 1 Co 5:9f

19. Ps 50:18

20. Pr 10:12





I hate the disgrace of being exposed just as much myself, even if I had committed a murder, for this reason I shall do nothing that would make me fall from Uprightness. If I myself would hate to be exposed, how could I expose others and so become unjust instead of righteous? Therefore, no evil will come upon you through me.' It is written (C.116) thus, 'Evil comes, but woe to him through whom it comes'.<sup>21</sup> Let us understand that evil does not come upon people by itself. Someone either brings it on himself, or a neighbor brings it on him. Or it is brought on someone if God wants to test him or glorify him by means of Satan, like Job.

9. It is evident then, that, in general, evil comes on someone through evil people—either through himself or through his neighbor. My son, evil will not come on you through me who just happened to see you, but if it has come through someone else who has seen you sin, or if it is through you yourself because you have committed this crime, then you must beseech God and make a covenant with him that you will not do this again and he will have mercy on you. But if you do not do this, then, even if you manage to escape the hands of people who know clemency, God will bring his wrath upon you. For you have hurt the heart of a person who is of your kin from Adam.

Far be it from me that evil comes through me and that I should do evil to anyone. In this way a person should correct his neighbor in private when he sees him commit a sin. In this way, he does not place his portion with adulterers and murderers, nor does he associate with them, but he is holy and fulfills the law of Christ. For whoever exposes the sinner does that which he hates other people (C.117) to do to him and he becomes unjust instead of righteous. If evil comes through him, he receives woe; yes, 'Woe to him through whom evil comes'.

21. I P 4:8

## مَدَامُنَا وَمَصْعَلَا

وَمَعَا مَصْعَلَا تَتْلُوَا مَصْعَلَا وَهَيْلَا حَكَّ دَمَالَا وَإِنَّمَا  
 بَقِيَتْ هَيْس: أَيْ مَصْعَلَا: إِنَّمَا مَصْعَلَا إِنَّمَا مَصْعَلَا: مَصْعَلَا  
 وَلَا أَفْ: كَيْ مَي قَائِلَا: هُوَ وَهَيْلَا إِنَّمَا وَإِنَّمَا بَقِيَتْ هَيْس:  
 أَمَّا أَفْ هَيْلَا إِنَّمَا لَيْسَتْ هَيْلَا هَيْلَا هَيْلَا قَائِلَا؟ مَصْعَلَا هَيْلَا  
 كَابِيَتْ وَمَد لَا إِنَّمَا حَكَب مَصْعَلَا. مَدِيَتْ هَيْلَا هَيْس:  
 وَهَيْلَا إِنَّمَا: إِنَّمَا هُوَ حَكَب وَكَابِيَتْ هَيْلَا. هَيْلَا  
 وَهَيْلَا لَا إِنَّمَا حَكَب كُنْ: إِنَّمَا هُوَ كَابِيَتْ هَيْلَا إِنَّمَا حَكَب  
 بَقِيَتْ: هُوَ كَابِيَتْ مَدِيَتْ هَيْلَا حَكَبِيَتْ: هُوَ وَإِنَّمَا حَكَبَا  
 وَهَيْسِيَتْ لَائِمَا هُوَ سَيَسِيَتْ حَب هَيْلَا: أَيْ وَلَا هَيْس. هُوَ  
 حَكَب حَكَب وَكَابِيَتْ هَيْلَا مَصْعَلَا

(9) مَدَا أَيْ وَكَابِيَتْ هَيْلَا وَإِنَّمَا حَكَبَا إِنَّمَا هُوَ وَمَدَا هُوَ  
 وَهَيْسِيَتْ. هَيْلَا حَب كَابِيَتْ وَمَد وَهَيْلَا مَصْعَلَا هَيْلَا  
 إِنَّمَا حَكَب مَصْعَلَا: إِنَّمَا إِنَّمَا حَكَب كَابِيَتْ هَيْلَا وَمَدَا  
 حَب: هَيْلَا كَابِيَتْ وَمَد وَهَيْس أَيْ هَيْلَا هَيْلَا. إِنَّمَا حَكَب  
 مَي كَكَا هَيْلَا حَكَب مَصْعَلَا وَلَا حَكَب أَيْ أَيْ هَيْلَا  
 هَيْلَا وَمَد حَكَب. إِنَّمَا هَيْلَا لَا حَكَب: إِنَّمَا مَي أَيْ  
 حَتَّتْ هَيْلَا مَدِيَتْ فُكَلَا أَيْ: كَكَا مَصْعَلَا وَهَيْلَا  
 حَكَب: مَصْعَلَا أَيْ حَكَب وَهَيْلَا كَكَا هَيْلَا مَي أَيْ.  
 إِنَّمَا هَيْلَا كَكَا مَصْعَلَا كَابِيَتْ هَيْلَا لَائِمَا. هَيْلَا  
 بَقِيَتْ إِنَّمَا حَكَبِيَتْ هَيْلَا: هَيْلَا وَمَدَا حَكَب وَهَيْلَا:  
 هَيْلَا حَكَب هَيْلَا هَيْلَا هَيْلَا هَيْلَا هَيْلَا هَيْلَا  
 هَيْلَا: إِنَّمَا مَصْعَلَا هَيْلَا هَيْلَا هَيْلَا هَيْلَا. هَيْلَا  
 هَيْلَا وَهَيْلَا هَيْلَا: حَكَب مَدِيَتْ وَهَيْلَا هَيْلَا وَإِنَّمَا حَكَب

10. Then see how you are in fact running with thieves and how you put your portion with adulterers when you censure your brother or expose or scold him. Therefore, my brothers, let us admonish everyone in love: the sinner in a humble spirit, in order that he does not sin again; and he who stands upright, in order that he may stand firmer and firmer, continue to grow and not fall. Let us not judge or expose any person, lest evil comes through us. For it is written, 'Let us not judge, that we be not judged'<sup>22</sup> and 'Be like your Father who is in heaven, who is kind to the good and the evil, who sends down his rain on the just and the unjust'.<sup>23</sup>

Perhaps you will say to me, 'These words were written for the Perfect and I do not want to become Perfect, but only Upright'. Then do not get angry about what I am going to say to you. Let us assume for the moment that these words 'Do not judge' and 'Let evil not come through you' are addressed specifically to the Perfect. Then you will still have to admit that the opposite: 'Judge' and 'Expose' cannot have been addressed to the good, but merely to the weak, namely to those whom evil has conquered, who hate to the point of murder. Jesus said, 'After you have reprimanded a person, if he does not obey you, (c.120) consider him as a publican and a pagari'.<sup>24</sup> In other words, do not become so evil that you kill him or uproot him like a weed,<sup>25</sup> without perceiving whether or not he is perhaps really wheat.

11. There are people, like Paul, those publicans and those harlots, who were weeds in the beginning, but became good wheat in the end. Why should the Judge excuse you from the things he has commanded you, such as, 'Do not uproot the weeds',<sup>26</sup> or 'Whatever you hate that people should do to you, do not do that to others',<sup>27</sup> or 'Overcome evil with good',<sup>28</sup> or 'Judge not that you be not judged',<sup>29</sup> or

22. Mt 7:1

23. Mt 5:45

24. Mt 18:17

25. Mt 13:29

26. Mt 13:29

27. Mt 7:12

28. Rm 12:21

29. Mt 7:1

## مَدَامُنَا وَمَصْعَا

كَمْ: هَهُوَا خَلَا هَلَا قَانَا. هَلَا نَا كَابَةِو كَعَدَا  
 هَمَصَحَا هُنَا هَهُو: هَهُو كَمْ وَكَابَةِو هَلَا كَعَدَا\*  
 (10) سَرَب هَمَصَا أَصْلًا وَهَلَا أَيْ كَمْ كَعَدَا هَمَام  
 أَيْ مَعْدَم كَمْ كَعَدَا: مَلَا وَصَفَتَا لَأَمَم أَمْ مَعَدَا  
 أَيْ كَمْ: أَمْ مَلَا وَصَدَا أَيْ كَمْ. حَمَطَا نَلَا هَمَصَا  
 حَمَطَا أَمَتَا: حَمَطَا مَصْعَدَا لَأَمَا سَمَلَا: وَلَا أَمَد  
 سَمَلَا هَلَامَا وَمَام: وَتَعَدَاوُ هَلَاوَد هَلَا تَفَا. صَبَحَ لَا بَمِ  
 لَأَمَ هَمَصَا: هَلَا كَعَدَا كَابَتَا وَكَمْ. صَدَتَا وَهَلَا  
 بَمِ وَلَا تَمَام. هَلَاوَد كَمْ لَأَمَصَا وَصَعَصَا: وَهَهُ  
 كَمَصَم بَمِ كَمْ لُخَا هَمَصَا مَصْعَدَا مَصَلَا: هَمَصَا  
 قَانَا هَمَصَا خَلَا.

هَمَصَا: لَأَمَدَا كَمْ: وَكَمَصَتَا صَدَتَا هَمَصَا: هَمَصَا لَا  
 كَمَصَا نَلَا وَهَمَصَا: لَأَمَا قَانَا. لَأَمَامَصَا كَمْ كَمْ  
 وَهَمَصَا نَلَا كَمْ. أَمْ كَمَصَتَا أَصَتَا هَمَصَا: وَلَا لَأَمَامَا هَلَا  
 هَلَا كَعَدَا كَابَتَا: هَلَا سَرَب وَهَلَا لَا حَمَطَا أَصَتَا  
 هَمَصَا: وَهَهُ هَمَصَا هَلَا كَمَصَتَا: هَلَا لَأَمَامَا وَهَمَصَا  
 كَعَدَا: هَمَصَا حَمَطَا حَمَطَا. أَصَدَا: وَهَلَا وَهَمَصَا  
 هَلَا مَصَلَا هَمَصَا كَمْ سَمَصَا أَمْ مَصْعَدَا هَلَا مَصَلَا  
 هَلَا لَأَمَامَا كَعَدَا هَمَصَا هَمَصَا: هَمَصَا هَمَصَا أَمْ وَكَمَصَتَا  
 هَلَا لَا وَكَمَصَا أَيْ هَلَا سَمَلَا هَمَصَا\*

(11) أَيْ لَأَمَامَا أَمْ فَهَمَصَا هَمَصَا هَمَصَا  
 وَحَمَصَصَا مَمَصَا هَمَصَا هَمَصَا هَمَصَا هَمَصَا هَمَصَا هَمَصَا  
 تَعَدَم كَمْ وَهَمَصَا: هَمَصَا وَهَمَصَا وَلَا لَأَمَامَا مَمَصَا: أَمْ هَمَصَا  
 وَهَمَصَا هَمَصَا وَلَا لَأَمَامَا تَعَدَم كَمْ: لَا لَأَمَامَا هَمَصَا لَأَمَتَا؟

‘Regard your neighbor as better than yourself’,<sup>30</sup> or ‘Forgive him who offends you seventy times seven’,<sup>31</sup> or ‘Yield your cheek and do not resist one who is evil’,<sup>32</sup> or ‘Woe to him through whom evil comes’<sup>33</sup>? What more should I write about your transgressing the whole law of the Lord, when you do evil to him who has offended you? And so, if you do evil to him who has not offended you, how very guilty and degraded you are before God, transgressing his law and not doing his will! He will certainly inflict severe punishment on you on the Day of Judgment. For you will not only not come to Perfection if you are judging and doing evil to someone, you will also fall from Uprightness.

But you (c.121) who seek to become either Perfect or Upright, give up judging. God will do the judging. Whoever is evil will fall into the hands of the evil judges of this evil world, and they will inflict punishment on him. If he escapes their punishment and does not repent, God will punish him, and from Him there is no escape. ‘It is a fearful thing to fall into the hands of the living God’, Scripture says,<sup>34</sup> for he will not be lenient on the Day of Judgment, as he still is here and now.

12. So, my brothers, in order that we be not judged while we are engaged in judging, or be hated while we hate, or vengeance be taken on us while we are avenging ourselves, or accused when we accuse and judged by the judgment that we apply ourselves, I advise that we leave off judging altogether and instead counsel all people in love. Scripture says, ‘If you do not judge yourself, I will judge you, says God’.<sup>35</sup> However, if you blame or curse or beat someone, not controlling your anger and calming down, God will not judge you impartially. But if you want to be Perfect, then pray that our Lord will forgive the other person and that you will not be at enmity with him. For even Upright-

30. Ph 2:3; cf. *Memra-*  
5:2, 6:1  
31. Mt 18:22

32. Mt 5:39

33. Mt 18:7

34. Heb 10:31

35. Rm 12:19

## مَدَامُنَا وَمَصْعَمَا

أَهْ أُمُّ وَرَقَاتُهَا هَ حَصْعَلَا حَلُحَلَا؟ أَهْ أُمُّ وَلَا لَأُوهْ، وَلَا  
لَأُوهْ؟ أَهْ أُمُّ وَهَمَّ حَسْبُنْ أَسْ وَهَمْلَا وَمَنْبُ؟ أَهْ أُمُّ  
وَهَمَّمْ كَهْ حَصْ وَاهَقْ حُ وَهَحْبْ كَلَا هَحْ؟ أَهْ  
أُمُّ وَهَدْ قُحْ هَلَا لَأَقَمْ كَهَمَحْ حَصْعَا؟ أَهْ أُمُّ وَهْ  
حَصْ وَحَابَّةٌ هَلَا لَأَلَا حَصْعَلَا؟ هَمْلَا أَهَقْلَا أَمْلَهَدْ حُ  
وَمُكْهُ نَعْمَهَا وَمَنْبُ حُحْ أَيْ: أَمْلَهَدْ وَهَحْلَمْ أَيْ  
حَصْ وَاهَقْ حُ. أَيْ وَهْ هَحْلَمْ أَيْ حَصْ وَلَا  
أَهَقْ حُ. هَمْلَا سَأَلْ أَيْ هَمْرَحْ أَيْ لَأَكْهَلَا: كَبَحْ  
أَيْ كَلَا نَعْمَهْ هَلَا حُحْ أَيْ رَحْنَهْ هَمْعَمْ حُ  
حَمْلَا وَهَمْلَا. لَأَ حَبْ حَصْعَلَا هَلَا أَيْ هَمْلَا وَهَمْلَا  
أَيْ هَمَّ قَائِلَا نَقْلَا أَيْ: كَلَا أَمْلَهَدْ وَهَحْلَمْ أَيْ  
لَأَعْمَا.

لَأَلَا أَيْ وَحَلَا أَيْ وَهَمْلَا حَصْعَلَا أَهْ قَائِلَا: هَمْم  
وَسَبْ: كَلْهَلَا وَهَمْلَا كَهْ. هَمَّ وَهَمَّ هَمْلَا كَابَتْ وَهَمْلَا  
حَصْعَلَا وَهَمْلَا حَصْعَلَا: هَمْلَا هَمْعَمْ كَهْ. هَمْلَا فَكَلْ هَمَّ  
لَأَعْمَمَهْ، وَهَمْلَا هَلَا لَأَدْ: كَلْهَلَا هَمْعَمْ كَهْ، وَهَمْلَا  
وَهَمَّ أَيْ هَمْلَا نَعْمَهْ رَدْ. وَهَمْلَا هَمْلَا كَمَّ وَحَلَا حَصْقْ  
كَابَّةٌ هَمْلَا وَكَلْهَلَا سَمْلَا: وَهَمْلَا أَسْ وَهَمْلَا وَهَمْلَا: هَمْلَا هَمْعَمْ  
حَمْلَا وَهَمْلَا.

(12) لَأَلَا أَسْتِ: وَلَا كَبْ وَهَمْلَا نَمْلَا: أَهْ كَبْ هَمْلَا  
نَعْمَلَا: أَهْ كَبْ لَأَحْبْ نَمْلَا: أَهْ كَبْ وَهَمْلَا نَمْلَا:  
هَمْلَا وَهَمْلَا وَهَمْلَا نَمْلَا: هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
مَنْبُ حَصْعَلَا حَمْلَا. لَأَلَا كَمَّ لَأَحْبْ وَهَمْلَا حَصْعَمْ: أَيْ  
لَأَحْبْ وَهَمْلَا: أَمْلَهَدْ. أَيْ وَهْ هَمْرَحْ أَيْ أَهْ لَأَلَا أَيْ أَهْ

ness, which is below Perfection, may not pray and beseech God that evil comes on him who does wrong to her. No, this is what Uprightness says: May our Lord act as he knows best. (c.124) If it is right that vengeance is taken, let him see to it; if it is right to forgive, let him forgive. Perfection, however, prays with her whole heart that God may forgive the person who has offended against her. God then does not avenge the person against whom the offense had been committed but only requires penance, because the Perfect pray for the offender to be forgiven.

13. There is no way in which anyone can resist the truth, do harm and distress to him who belongs to our Lord, and yet escape our Lord's chastisement. Only if he repents first, makes his supplication and prays for this transgression to be forgiven, will our Lord have mercy on him and forgive him. But if after our Lord's forgiving him, he goes off to demand satisfaction from someone who has transgressed against him, our Lord will change his mind and demand satisfaction from him. In the case of that debtor who had repented before our Lord, the Lord of the debt forgave him his debts.<sup>36</sup> He forgave him, although it had already been decided that he, his wife, and his children should be sold. But because this man in his turn indicted and sued a fellow-servant of his who was in debt to him (which means, he had transgressed against him) and did not want to forgive him, God retracted and required satisfaction for his former transgressions and did not spare him, as he had not spared his fellow-servant.<sup>37</sup>

So I advise that, as we have transgressed so much ourselves, we do not require satisfaction from anyone else for any transgression against us, but admonish both ourselves and him who transgresses, that until we are beyond transgressing, until we have done away with this ourselves, we should show mercy to our fellow-servants. For if we de-

36. Literally, 'sins'.

37. Mt 18:23-35





mand satisfaction, (c.125) God will certainly retract and demand satisfaction for the transgression for which we have done penance and which he has forgiven us initially, just as in the case of the debtor.

14. For there is no one among the sons of Adam, who has not in the first place sinned and subsequently been justified. This inclination was implanted in Adam on the day he transgressed the command. From then on it was implanted in all of his offspring from their mother's womb. As soon as they had come to know themselves, they struggled to overcome it and be justified, or they were overcome and defeated by it and started acting impiously. 'You wicked servant', it is written, 'should you not have spared your fellow-servant as I had mercy on you?'<sup>38</sup> 'So', it is written also, 'my father in heaven will do to anyone of you who does not from this heart forgive his brother his transgressions.'<sup>39</sup>

15. But let us return to the matter that was raised by us above, concerning the immaturity of the disciples, of whom God took good care. As a child, which is physically young, is educated by his physical mother with all the care and protection he needs, in order that he can grow fast and without infirmities and his growth may not be impaired, that his appearance may be handsome and beautiful, even so our Lord educated his disciples cautiously in the Spirit. [Our Lord did so] that they might quickly become spiritual and perfect people who would make many Perfect ones and turn again the captivity (c.128) of people out of the hands of Satan the corrupter, and prepare for the Lord a perfect people,<sup>40</sup> zealous for good works and loving its God with all its strength and all its heart and everyone else as itself—as it has been written in both Testaments,<sup>41</sup> a people

38. Mt 18:32

39. Mt 18:35

40. Lk 1:17

41. Dt 6:5; Mt 22:37;

Mk 12:30; Lk 10:27



proclaiming the one God and Lord of all, who is the Creator and Sustainer of everything to whom everything belongs.

16. Because of this he says to those who are immature: 'Ask who is outstanding and worthy and stay with him',<sup>42</sup> so that their mind is not impaired and harmed or ransacked and vilified by the evil one or by people through deliberate deception. If our Lord had not arranged it in this way of gradually tutoring them like children, we know they would have been caused to stumble. After they had received the Paraclete and our Lord had been taken up and the disciples learned the truth, they only spoke the word of God to Jews, and did not instruct the pagans and the sinners, in order not to be seized by evil people or by servants of the evil one, until our Lord moved them to do this. This was after they had received power and when he had sent a revelation to Simon, in which this one saw a picture of unclean animals. He said to him, 'Kill and eat'. But Simon rejected it with loathing and said, (c.129) 'Far be it from me'. But our Lord rebuked him three times, 'What God has cleansed, you must not call common'.<sup>43</sup>

17. Someone might object that he was speaking to him about real animals and meat, but this cannot be so since the apostles ate no meat at all; they fasted until the ninth hour and then they consumed just bread, salt, herbs, and olives. Rather, the explanation of 'Kill and eat' is: Seek the company of pagans and unclean people and teach them—this is what God wants, so none of you will be defiled.

And while Simon was perplexed about the vision, behold pagans entered and came toward him. The Spirit said to him, 'Rise, go with them without hesitation. For these are

42. Mt 10:11

43. Ac 10:13-15

## مَدَامُنَا وَمَصْعَمَا

أَسْبَ وَحَلَاوَامَتِهِ وَمَلَقُفْ صَلَاتِ مَعْتَوِيْحْ مَبْ كَلُّوَا مَعْدَا  
 وَفَلَا: وَحَدَا فُلَا هَاسِبْ فُلَا: هَفَلَا فَبَرْمَ وَمَلَا \*  
 (16) مَعْلَدُهُنَا هَفَلَا أَمَدَا لَاسِحْ وَلَاسِحْ: وَمَلَا مَعْدَا  
 مَعْلَدَا: هَفَلَا: هَفَلَا هَفَلَا. وَلَا تَلَبَا هَفَلَا: وَحَسَدَا:  
 أَمَ تَلَمَسْ هَفَلَا مَعْ كَبَلَا أَمَ مَعْ حَتَا إِنْغَا: حَبَا  
 مَعْ رِنْتَلَا وَلَهْمَسْ. هَفَلَا هَفَلَا لَا حَبْ مَعْدَا هَفَلَا  
 مَكَلَا وَكَذَا أَنَا أَسْبَ وَحَتَدَا: مَدَامُنَا هَفَلَا حَفَلَا.  
 أَمَلَا وَمَبَسْ: وَمَعْ حَلَا: وَمَحَلَا فَامَكَلَا هَفَلَا  
 مَعْدَا هَفَلَا هَفَلَا: حَمْرَ مَعْدَا هَفَلَا: حَفَلَا  
 مَعْدَا هَفَلَا مَعْلَدَا وَكَلُّوَا هَفَلَا مَعْدَا: هَفَلَا  
 هَفَلَا: مَعْلَدَا وَلَا تَعْلَدَا مَعْ حَتَلَا أَمَ مَعْ مَعْمَعْتَا  
 حَبَلَا: حَبَلَا وَمَعْدَا أَنَا مَعْدَا مَعْدَا وَمَحَلَا سَلَا هَفَلَا:  
 أَمَلَا حَفَلَا هَفَلَا: حَمْرَ مَعْدَا هَفَلَا: وَأَمَلَا هَفَلَا  
 وَأَمَلَا إِنْغَا هَفَلَا. هَفَلَا: حَمْرَ هَفَلَا. هَفَلَا  
 مَعْمَعْتَا هَفَلَا: مَعْدَا حَمْرَ. هَفَلَا حَمْرَ مَعْدَا  
 وَحَبَرْمَ وَكَلُّوَا وَفَلَا: أَمَلَا لَا مَعْمَعْتَا \*

(17) أَمَلَا حَمْرَ تَلَمَسْ وَفَلَا مَعْدَا هَفَلَا حَفَلَا  
 حَمْرَ: لَا أَمَلَا هَفَلَا مَعْمَعْتَا حَفَلَا: أَمَلَا رُفَعْتَا هَفَلَا  
 حَمْرَ مَعْمَعْتَا: هَفَلَا مَعْمَعْتَا حَفَلَا مَعْمَعْتَا  
 هَفَلَا. هَفَلَا وَمَعْدَا هَفَلَا: هَفَلَا هَفَلَا: رَمْلَا  
 حَمْرَ حَمْرَ مَعْمَعْتَا هَفَلَا مَعْمَعْتَا أَنَا وَمَعْدَا رَمْلَا  
 هَفَلَا مَعْمَعْتَا هَفَلَا.

هَفَلَا مَعْمَعْتَا مَعْمَعْتَا حَمْرَ: هَفَلَا حَمْرَ هَفَلَا  
 حَمْرَ: أَمَدَا حَمْرَ وَمَعْدَا: حَمْرَ رَمْلَا حَمْرَ مَعْمَعْتَا هَفَلَا

the animals about whom the Lord has said to you, "Kill and eat". What the Lord has cleansed, none of you should call common from this time onward.'<sup>44</sup>

Then Simon remembered that our Lord, before he was taken up, had said, 'Go to all nations and make them my disciples in the name of the Father and of the Son and of the Holy Spirit'.<sup>45</sup>

Then everything became clear to Simon; he felt heartened, went out and began to make (c.132) the pagans disciples by teaching them what they had to do in order to be saved. 'So, when he entered Jerusalem, the circumcision party criticized him: "Why do you go to uncircumcised and unclean people, and eat and drink with them, although this is unlawful?"'<sup>46</sup>

But they criticized him on the basis of the minor commandments, 'You should not mix with sinners'. Thereupon, he drew them on toward the major commandments, that is, toward the solid food, saying, 'God has given me the command that I should not call any person pagan or unclean'.<sup>47</sup> Thus God himself showed patience until the 'children' should grow strong. Then, once they had become 'adults', he gave them the 'solid food' through the Paraclete and disclosed to them the whole truth. So they could now build up each other, because they had come to know the commandments that are superior to the others.

18. So the Paraclete has come, whom the world cannot contain, and whom no one can receive who has not become a stranger to the world, as our Lord said, 'The world cannot contain the Paraclete, the righteous sons of this world

44. Ac 10:13-15, 17

45. Mt 28:19

46. Ac 11:2-3

47. Ac 10:28



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can only contain the gift of the pledge'.<sup>48</sup> Now when the twelve apostles had received this Paraclete on that day at the same place, 'fear fell on them'.<sup>49</sup> For the Paraclete does not (c.133) make a person perfect straight away when he comes. He who has received the Paraclete has the knowledge of the whole truth so that he is saved, but he only stands at the beginning of the way to complete Perfection [for] right up to the day that he departs out of the world he keeps on growing. This is illustrated by what we discussed above, that when the apostles had received the Paraclete they were afraid to seek the company of pagans until our Lord reprimanded Simon, and Simon his comrades, 'for our Lord has sent us among wolves, not to righteous lambs'.<sup>50</sup> Paul, also, when he saw that his correspondents through fear were not straightforward about the Gospel after having received the Paraclete, corrected them, as is described in the Letter to the Galatians.<sup>51</sup>

19. Nonetheless, I am not saying that they were not in the process of being made Perfect. I am only saying that it never happens on one and the same day that someone receives the Paraclete, is made fully Perfect, and that fear is taken from him. However, whoever receives the Paraclete does receive knowledge of the whole truth. On the other hand, if someone does not know the truth, he has not received the Paraclete. The apostles, therefore, did know the truth after receiving the gift of the Paraclete, but on some occasions they were afraid and did not preach as they should have done. Therefore, Paul said to them, (c.136) 'You did not receive the spirit of fear',<sup>52</sup> and then they were heartened and, while accepting that they would be killed, they

48. Apocryphal. For 'the gift of the pledge', cf. 2 Co 1:22, 5:5; *Memra*-1.2; 3.11-14; 15.16, 19.

49. Cf. Ac 2:2; *Memra*-20.10

50. Cf. *Acts of John* (ed. Zahn) 4ff.

51. Ga 2:14

52. Rm 8:15; 2 Tm 1:7





now preached resolutely. Thereupon the Holy Spirit made them correct each other until they were Perfect.

When the Paraclete comes, a person learns the whole truth. Once he has learned the whole truth, fear is gradually taken completely away from him; thus he is set free. And once he is free, he is made Perfect. When his vessel is perfect and he has fashioned its shape,<sup>53</sup> he grows day by day in love until the day that our Lord wants to take him off to himself. Then his dwelling is with him who is our God. He is everlasting and unchangeable, he remains forever as he is. He is glorified by his beloved and rejoices with them unto the ages of ages.

20. Concerning the saying 'Shake off the dust from your feet',<sup>54</sup> consider the following: When the apostles had entered somewhere and the inhabitants did not want to receive them, the apostles were angry with them and hard on them since they were still children in the truth. The apostles wanted to do the same as they had wanted to do when our Lord was still with them, namely call down fire from heaven on the village that did not receive them; this, in fact, meant that they reacted just like harsh people still react today. But our Lord reproved such an attitude firmly: 'Think no more of such a thing!'<sup>55</sup> He refuted them because, like children, they were still removed from the truth in this matter. He wanted them not to be so harsh, but to shake off the dust and leave (c.137) in peace. But from the person who did not receive them, not even when they prayed for him, our Lord will require satisfaction unless he repents. So whoever shakes off the dust and yet quarrels with the person who does not receive him is not an Upright person.

Finally, when they were Perfect in the Spirit, they heard from our Lord that they should pray for anyone striking them;<sup>56</sup> how much more should they pray for someone

53. Cf. *Memra*-24.2

54. Mt 10:14

55. Cf. Lk 9:53-56

56. Mt 5:44



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who does not actually strike them! Yet, woe on the Day of Judgment to him who has not received them.<sup>57</sup> After having become Perfect, they were indeed struck and dragged and thrown out through one gate, yet they returned through the other one, begging on behalf of their persecutors that they might live and not be burned, although they once begged just this about those who did not receive them.

Here ends the fifth *Memra*- on the 'milk of the children'.

57. Cf. Mt 10:15



# Memra-Six

## ON THOSE WHO ARE MADE PERFECT AND CONTINUE TO GROW

**Summary:** Metaphors of the crafting of royal jewel chests and gold vessels parallel the preparation of a person for Perfection. Receiving the Paraclete, the Perfect one defeats Satan, dwells in the spiritual Eden, and grows to the level of angels.  
(c.140)

1. Let us now explain how one becomes Perfect, and how one can grow after he has become Perfect. Just as when builders and workers want to build a house or manufacture a chest for the king's precious possessions, they say to the king after they have built the house out of squared stones, and it has taken its shape, its construction is ready and its windows and doors have been decorated, 'See, the house has been completed,<sup>1</sup> you can now fill it with whatever you like'. Then the king begins to fill it day after day with all sorts of goods.

2. Goldsmiths also, when they cast a golden or a silver vessel make an opening in it with a lid on it, (c.141) provide a fastening with a catch in case a stranger wants to steal something out of it when the owner is not there. Then

1. Literally, 'made perfect'.

وَالْحَمْدُ لِلّٰهِ الَّذِي

هَٰؤُلَاءِ أُولَٰئِكَ ذُنُوبُهُمْ كَثِيرٌ وَلَهُمْ جُزَاءٌ وَعَذَابٌ أَلِيمٌ  
أُولَٰئِكَ الَّذِينَ يُدْعَوْنَ إِلَىٰ سُبُلِ الشَّقْوَةِ وَلَٰكِن يَتُوبُونَ مِنهَا قَلِيلًا  
مِّنْهُمْ لَخَلْعُ الْمُلُوكِ وَلَٰكِن يَتُوبُونَ كَثِيرًا وَلَا تَعْلَمُونَ  
قَوْلَهُمْ قَوْلَ الْحَقِّ وَلَٰكِن يُؤْمِنُونَ بِالْغَيْبِ لَمَّا قِيلَ لَهُمْ تَبَوَّءُوا لَكُمُ  
الْمُلُوكَ قَالُوا لَا تَبَوَّءُ الْمُلُوكَ إِلَّا بِالْحَقِّ وَأَن نَّعْلَمَ الْغَيْبَ

the goldsmiths say to the king, 'See, your chest is ready,<sup>2</sup> gather all your precious belongings into it; you can rely on it'. Then the king begins to store all sorts of merchandise in it day after day.

So it is also with a person once he has lowered himself from all things that are on earth, has subdued<sup>3</sup> his mind night and day, who counts everyone else better than himself, has emptied himself of all he possessed, and kisses the feet of his enemies. Our Lord will look upon this person's lowliness and send him the Spirit, the Paraclete, and he shall know the whole truth. Once he knows the truth, he will be able to distinguish truth from falsehood and wrestle with Satan and overthrow him as our Lord has overthrown him; and he will be free from evil thoughts. When he has conquered his enemy, he will be able to rest from this enemy's burning arrows—his painful sores will tighten into scars; his bruises caused by blows will heal, he will be his own guard of all his limbs. Then the king, Christ, will say, 'Behold, this person is now as perfect as on the day I fashioned him'. Then our Lord will open (c.144) the gates of heaven to him, and he will enter and enjoy the riches of its mysteries.

As the king we spoke of is daily putting precious objects into that treasury which the builder has built for him or the goldsmith has forged for him, so it is with this person: while living in the flesh on earth, his mind daily dwells in Eden in the Spirit, that is, in the heavenly Jerusalem. Thus he grows daily and is fattened, delighting and rejoicing in the Spirit, until he arrives at the measure of the spiritual angels. Then our Lord will come and take him away completely from this world, as he already took away his mind and introduced it into Paradise, and there, in the heavenly Jerusalem will be his dwelling place.

But first he will have kept the major commandments about which I have written above, and he will have be-

2. Literally, 'is perfect'.

3. Literally, 'has broken his mind'.



## مَصَادِقُ وَعْدَا

كَهْ وَهْمًا فَنَمَكِلْهَا: هَبِّءُ ثَكَّةَ هِنُؤَا. هُمَا وَهْبٌ هِنُؤَا:  
 هَبِّءُ فَنَمَ هِنُؤَا مَحْ وَكُحْلَا: هَمَّاسَلَامُ خَمْرُ هُمْلَا:  
 هَمُوءُ كَهْ: أَسْ وَهْمُوءُ مَدْنُ: هَمُوءُ كَهْ مَحْ  
 مَسْقُذًا كُتْلَا. هَمَّيْءُ مَلَا وَرُصِيءُ كَحْدَبُحْدَه: هَسْ  
 مَحْ كَلَاوَهِيءُ ثَقْبَا: هَسَلَمَتِ مَقْمَلَا وَفَاقَقِيءُ: هَالَسَكُم  
 لَحَا وَخَتَنُوءَا: هَمَمُ لُكْهُؤَا لَحَا فُكْدَه وَوُخْتَقِيءُ:  
 هُبَّيْءُ أَمَدُ مَحَلًا مَعْمَسَا: هَا مَحَصَا مَعْنُ مَنُوءَا  
 هُنَا: أَسْ وَحَدَهْ مَلَا وَكُحْلَا. هَمَّيْءُ فَلَسْ كَهْ مَدْنُ  
 لَوْدَا مَعْمَنُوءَا: هَدَا هَمَّاسَلَامُ حَمَّاسُوءَا وَوَاوَا.

هَامُءُ وَهْمًا مَحَلًا مَكْنَمُ لُخْلَا مَامُ دَهْءُ حَم  
 كَلَا وَحَلَا كَهْ أَوْبَطَا هَسْعَا كَهْ أَمُوءَا: هَقْلَا هُنَا  
 كَنُوءَا قَبْ مَامُ كَاوْدَا حَفْءُ: وَخَسَهْ دَهْمُ مَكْنَمُ  
 حَدْبُ يَهْ: هَنَءُ وَهْ كَاهُوءَكُمُ وَكُحْلَا: هَمَّيْءُ مَدْنُ هَمُوءُ  
 قَلَا مَم: هَمَّاسَلَامُ هَمَّاسَلَامُ دَهْمَا: حَبْمَا وَهَالَا  
 كَحْمُوءَسَلَا وَخَتَا وَهَسَا: هَمَّيْءُ أَلَا مَدْنُ هَمَّيْءُ كَهْ  
 حَفْءُ مَحْ هُنَا لُحْلَا: أَسْ وَوَحْدَهْ حَمَّسَه هَالَكَه  
 حَفْءُ يَهْمَا: هَامُءُ هَمَّاسَلَامُ كَاهُوءَكُمُ كُحْلَا.

قَبْمَلَا وَهْ: هَمَّيْءُ فَمَقْبَلَا وَهَوْدَا مَكْنَمُ وَهَمَّاسَلَامُ  
 مَحْ كُحْلَا لُكْهُؤَا أَمَءُ هَمَّ مَحْمَدُوءَا: هَمْلَا وَهَالَمُوءَا  
 هَالَمُوءَا مَلَمُوءَا مَمُوءَا: قَبْ هَمَّاسَلَامُ هَمَّ وَهَمَّاسَلَامُ  
 مَحْمَدُوءَا: هَمَّاسَلَامُ مَمُوءَا مَامُ. هَمَّيْءُ يَهْ مَمَّاسَلَامُ وَخَمْرُ  
 مَدْنُ: وَهَمَّيْءُ وَهْمُوءُ مَحْمَدُوءَا مَحْمَدُوءَا مَقْبَلَا: هَحْتِ  
 مَحْمَدُوءَا وَهَسَا: هَمَّيْءُ رَحْمَهْ وَهَمَّيْءُ هَمَّ لُكْهُؤَا هَمَّاسَلَامُ

### *Memra-Six*

come Perfect. After having become Perfect and having lowered himself more than others, he will have mounted to that great glory—there is his dwelling place. Such is the dwelling with our Lord, which has been ordained for the humble and meek and holy, who are the inhabitants of the City of Life, who perform the good, acceptable and perfect will of our Lord,<sup>4</sup> while praying that the will of God be done by those on earth as it is done by those in heaven.<sup>5</sup>

The end of the sixth *Memra*—about the one who becomes Perfect and continues to grow.

4. Rm 12:2

5. Mt 6:10

مَدَامُنَا بِعَدَا

هَاجَمُنَا: كَمْ مَرَّ كَمْ وَتَدَا رَحْمَةً وَكَلَامًا كَلَامُنَا أَمْ  
وَيَدَا حَقَّقُنَا  
مَكْمَر مَدَامُنَا بِعَدَا وَكَلَامُنَا بِعَدَا هُنَا

# Memra-Seven

## ON THE COMMANDMENTS OF THE UPRIGHT

**Summary:** Discourse on the way of Uprightness for those who choose not to take the hard road of Perfection. One needs to follow the Ten Commandments and the Golden Rule. The Upright must avoid dealing with any kind of magic or magicians. A person dies or lives according to God's decision, not Satan's. The Upright are given a medical ministry to those who need to be physically healed.  
(c.145)

1. [This is] about the commandments addressed to the whole world on how to become Upright ones. Since not everyone drives himself to ascend to Perfection, these are the commandments for the Upright: 'Do not kill; do not commit adultery; do not steal;<sup>1</sup> honor your father and your mother;<sup>2</sup> have mercy upon the afflicted; do not fornicate; do not bear false witness;<sup>3</sup> do not plunder or defraud;<sup>4</sup> do not covet your neighbor's bull, nor his ass, his house, his wife, his field, nor his vineyard;<sup>5</sup> do not pull up his boundaries.<sup>6</sup> Whatever you hate, do not do [it] to your neighbor;<sup>7</sup> for as you wish people to do to you, so you should do to them.'<sup>8</sup>

1. Ex 20:13-16; Mt 19:18

2. Ex 20:12; Mt 19:19

3. Ex 20:14, 16

4. Lv 19:13

5. Ex 20:17

6. Dt 19:14

7. Tb 4:5; Didache 1:2

8. Mt 7:12; Lk 6:31

## مَاحِدُنَا وَمَحَا

### وَلَا قَهْمُنَا وَحَاتَا

(1) لَا قَهْمُنَا وَأَمْنُنَا حَقَّكَ خُلُصًا وَأَمْنًا نَهْمُنَا  
 قَاتَا. كَهْ لَمَّا خُلُصًا كَرَّ نَعْمَةً وَنَهْمًا كَرَّ نَهْمُنَا.  
 كَرَّ نَهْمُنَا قَهْمُنَا وَحَاتَا: لَا أَمَلُنَا: لَا أَمَلُنَا: لَا  
 أَمَلُنَا: نَهْمُنَا لَأَمْرٍ هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: لَا أَمَلُنَا: لَا أَمَلُنَا:  
 لَا أَمَلُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: لَا أَمَلُنَا: لَا أَمَلُنَا:  
 لَا أَمَلُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 حَقَّكَ نَهْمُنَا. هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 حَقَّكَ نَهْمُنَا.

حَقَّكَ نَهْمُنَا وَحَاتَا قَهْمُنَا: لَا أَمَلُنَا: لَا أَمَلُنَا:  
 قَهْمُنَا. أَمَلُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 قَاتَا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 قَاتَا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:

أَمَلُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:  
 هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا: هَلَّا نَهْمُنَا:

However, by these commandments a person [only] becomes an Upright one, subordinate to the Perfect ones. For, just as one does not want someone (c.148) to kill him or steal from him or harm his animal or trespass on his field or vineyard or approach his wife or anything he owns on his land, if he himself does not do what he hates to his neighbor, he will then become an Upright one, passing through the property of his neighbor without causing grief to the latter, thereby becoming an Upright one before God.

Moreover, just as he does not want a person to curse him, not even when he makes a mistake, if he turns away from hating the one who shows him up, he would like them to forgive him when he is caught in transgression whether in adultery or in stealing. Even if he should go as far as to kill someone, he wants people to forgive him when he asks this from them. He should act similarly to whomever injures him with wrongs such as these, and [thereby] become an Upright one. Just as he would like someone to feed him when hungry and to refresh him when thirsty, and when he travels in a foreign country [to have someone] bring him into a shelter in winter and into the shade in the summer and give him what he needs, and just as he would like someone to clothe him when naked and give him shoes when barefoot, so should he do to others, his fellow human beings.

2. For everyone is 'a son of Adam', indeed, our neighbor and our fellow human being. If it is difficult for a single individual to clothe a naked person on account of his poverty, five or ten should join together and clothe the flesh of their neighbors. But whoever does (c.149) this is inferior to the Perfect because he has not renounced the world and become sanctified and taken up his Cross, gazing upon heaven and understanding the truth that is the perfect Cross of our Lord.

Just as when he is ill in a foreign land he wishes that strangers would pick him up and heal his diseases and his

## مَدَامُنَا وَمَحَدُنَا

وَمَدَامُنَا مَحَدُنَا نَحْنُ كَذِبٌ: أَوْ حَقٌّ وَأَوْ  
 حَقُّنَا: هَذِهِ مَدَامُنَا حَقُّنَا: رُحَا وَنَحْنُ  
 كَذِبٌ قَبْلَ حَقِّ مَدَامُنَا: هَذِهِ نَحْنُ كَذِبٌ وَنَحْنُ  
 كَذِبٌ أَوْ نَحْنُ حَقُّنَا هَذِهِ قَائِلًا: هَذِهِ وَرُحَا وَنَحْنُ  
 نَحْنُ كَذِبٌ قَبْلَ مَدَامُنَا هَذِهِ: هَذِهِ وَرُحَا وَنَحْنُ  
 كَذِبُنَا نَحْنُ كَذِبُنَا حَقُّنَا هَذِهِ حَقُّنَا حَقُّنَا:  
 هَذِهِ كَذِبٌ كَذِبٌ وَنَحْنُ كَذِبٌ: هَذِهِ وَرُحَا وَنَحْنُ  
 مَدَامُنَا: هَذِهِ مَدَامُنَا وَنَحْنُ: هَذِهِ نَحْنُ  
 حَقُّنَا

(2) قَدْ كَذِبْنَا وَنَحْنُ: قَدْ كَذِبْنَا هَذِهِ  
 هَذِهِ مَدَامُنَا نَحْنُ مَدَامُنَا وَنَحْنُ  
 مَدَامُنَا: نَحْنُ مَدَامُنَا هَذِهِ نَحْنُ نَحْنُ  
 هَذِهِ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ هَذِهِ  
 مَدَامُنَا: هَذِهِ وَنَحْنُ مَدَامُنَا: هَذِهِ  
 هَذِهِ مَدَامُنَا: هَذِهِ وَنَحْنُ مَدَامُنَا: هَذِهِ  
 نَحْنُ مَدَامُنَا: هَذِهِ وَنَحْنُ مَدَامُنَا: هَذِهِ

هَذِهِ وَنَحْنُ: هَذِهِ قَدْ كَذِبْنَا: رُحَا وَنَحْنُ  
 كَذِبٌ نَحْنُ مَدَامُنَا قَدْ كَذِبْنَا: هَذِهِ وَنَحْنُ  
 نَحْنُ لَمَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ  
 وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ

trials, so also he shall do to the foreigners who meet him. In the same way he comes to these great commandments in the Torah, upon which depend the whole power of the Law and the prophets<sup>9</sup> and by which a person fulfills the whole Law and the prophets, [namely] ‘You shall love the Lord your God with all your heart and your strength and with everything you have’;<sup>10</sup> and the one after it is similar to it, ‘You shall love your neighbor as yourself’,<sup>11</sup> which means all people. You should take care of them just as you would for yourself, in as much as you are able to assist them.

For every person whom you meet is your neighbor, whether you treat him well or badly. A person does not treat someone well or badly who is distant from him, but rather hates the one who is beside him and loves the one who is with him. If a person has mercy on the one who meets him, he becomes his neighbor; yet if he treats him badly, he becomes his murderer. But if he neither treats him well nor mistreats him, he becomes his stranger, as was the case with the fellow citizens of the one who had gone down from (c.152) Jerusalem to Jericho. These fellow citizens became his strangers and the Samaritan foreigner who had compassion upon him became his neighbor.<sup>12</sup>

3. Likewise, everyone is commanded to abstain from fornication and avoid [contamination] of the dead; and whatever is left, living or torn, do not eat as the pagans [do].<sup>13</sup> One should not consult oracles nor use magic arts, nor mutter incantations, which are whispered in the name of idols. One should not consult users of incantations, nor magicians, nor makers of amulets, because all these lead to idolatry.<sup>14</sup>

For it is said in the Holy Law, ‘an oracle or a magician

9. Mt 22:40

10. Mt 22:37

11. Mt 22:39

12. Lk 10:29-37

13. Ex 22:31

14. Lv 20:6



## مَصَادِرُ وَمَحَادِرُ

أَبُو يَعْقُبٍ: وَأَمَّا هَذِهِ فَكَلِمَةٌ حَتَّتْهَا هَلَاكٌ وَمَكَلَمَةٌ  
أَبُو مَرْثٍ أَيْ: وَيَعْقُبُ: مَصْلًا وَمَعْنَى أَيْ: وَلَمْ يَكُنْ أَيْ.

مَكَلَمَةٌ كَلِمَةٌ وَفِيهَا كِبَرٌ فَتَنْصِبُ يَوْمَ: أَيْ مَصْلَحَاتُ أَيْ  
كَلِمَةٌ هَلَاكٌ مَصْلَحَاتُ أَيْ كَلِمَةٌ لَا كَلِمَةٌ إِنْ مَصْلَحَاتُ أَيْ  
مَصْلَحَاتُ كَلِمَةٍ وَتُسَمَّى مَكَلَمَةً: إِلَّا أَيْ كَلِمَةٍ وَكَلِمَةٌ كَلِمَةٌ يَوْمَ  
مَكَلَمَةٌ: هَلَاكٌ وَكَلِمَةٌ يَوْمَ وَتُسَمَّى: أَيْ كَلِمَةٌ وَتُسَمَّى: هَلَاكٌ  
مَكَلَمَةٌ: هَلَاكٌ مَصْلَحَاتُ كَلِمَةٍ هَلَاكٌ مَصْلَحَاتُ كَلِمَةٍ: هَلَاكٌ وَتُسَمَّى:  
أَيْ: وَتُسَمَّى: هَلَاكٌ حَتَّتْ مَكَلَمَةً وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
أَيْ: وَتُسَمَّى: هَلَاكٌ حَتَّتْ مَكَلَمَةً وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:

(3) هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
مَكَلَمَةٌ: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
وَحَتَّتْ مَكَلَمَةً وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
حَتَّتْ مَكَلَمَةً وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
وَحَتَّتْ مَكَلَمَةً وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:

أَيْ: وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:  
هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى: هَلَاكٌ وَتُسَمَّى:

or an amulet maker must not enter your land'.<sup>15</sup> Therefore, we must not do these things, not even if—may our Lord never bring this about—we become completely insane or suffer some illness until our death, or if all we possess perishes, or if our women become sterile for many years like Sarah and Rebecca. On account of these things, we go to imposters and depart from Uprightness. We do not notice how much the ancients endured their temptation until the Lord saved them. On account of our sufferings, we summon magicians and do not imitate Job who endured (c.153) his temptation.

So on account of bearing children—and other problems—we make amulets and do not imitate Abraham and Isaac who prayed to the Lord and he gave them sons.

On account of insanity, we make an incantation and sprinkle water upon the one who goes insane, corrupting him, and the Lord demands his blood at our hands. We do not obey and neither are we able to be reformed. Not even regarding the one in whom there was a legion of devils and who dwelt among the tombs until our Lord healed him<sup>16</sup> do we resemble his parents who did not sprinkle the waters of incantation upon him and thereby corrupt him.

If the charmer desires to sprinkle water upon one who is sound in body and harms him, [is it] not just like when a person harms his companion using iron or a stick or a stone? For [the charmers] are able to harm as our Lord wishes to allow until the judgment day. It is easy for them to harm because they hire evil spirits with their own souls. They pay them soul for soul and then they cause harm. On the day of judgment, God will demand from their hands whatever [the evil spirits] have harmed and the return of the souls that they had agreed upon as a reward for their labor. For in this way, [the charmers] settle [the price] before they send them out to cause harm. (c.156) 'We will give on that day a soul for the soul that you are going to kill

15. Dt 18:11

16. Mt 8:28-34

## مَدَامُنَا وَهَحْدَا

تَهْنِئَتُهُمْ: حَبُّمَا وَمُنَا فَمِ أَنَا. هَلَّا هَلَّا قَاتِ  
مَحَلَّيْنِ مَنَعَا هَلَّا وَهَبِ لَأَنَدَ وَهَبِ تَهْنِئَتُهُ.  
هَلَّا مَحَلَّيْنِ مَحَا هَعَا وَهَاتَا حَبَّيْنِ مَقْعَدَا: هَلَّا  
وَهَبِ لَأَنَدُهُم هَلَّا لَهَبُهُم: وَهَبِ مَحَا مَنَا مَوَدَّ دُهُم  
حَتَّى.

هَلَّا مَحَلَّيْنِ مَحَا حَبَّيْنِ أَعَا هَوَاهِبِ مَحَا مَحَا  
وَهَبِ هَوَاهِبِ مَحَا مَحَا: هَلَّا مَحَا مَحَا مَحَا مَحَا  
هَلَّا مَحَلَّيْنِ مَحَا مَحَا مَحَا: هَلَّا مَحَا مَحَا مَحَا  
دَه حَبَّيْنِ مَحَا مَحَا مَحَا مَحَا مَحَا مَحَا مَحَا  
وَاهِبِ مَحَا هَلَّا لَأَنَدُهُم وَهَبِ وَلَا وَهَبِ مَحَا مَحَا  
وَاهِبِ مَحَا مَحَا مَحَا.

أَرِ رَحَا هَلَّا أَعَا وَأَه مَحَا مَحَا أَسَا وَهَبِ  
حَبَّيْنِ هَوَاهِبِ مَحَا: دَه هَلَّا وَهَبِ أَعَا وَهَبِ أَعَا  
مَحَا مَحَا أَه حَبَّيْنِ أَه حَقَا: مَحَا مَحَا مَحَا أَعَا  
وَرَحَا مَحَا وَهَبِ مَحَا مَحَا مَحَا وَهَبِ. كَحَبَّيْنِ هَلَّا  
فَعَم دَهُم وَهَبِ هَلَّا: وَهَبِ مَحَا مَحَا مَحَا: تَعَا  
هَلَّا مَحَا تَعَا مَحَا دَه أَعَا هَلَّا مَحَا مَحَا  
هَوَاهِبِ وَهَبِ أَعَا كَحَا كَابَتُهُم مَحَا وَهَبِ  
هَوَاهِبِ تَعَا وَهَبِ دَه أَعَا مَحَا. هَلَّا هَلَّا  
مَحَا مَحَا وَهَبِ دَه وَهَبِ: وَهَبِ مَحَا مَحَا  
مَحَا تَعَا مَحَا تَعَا وَهَبِ أَعَا مَحَا مَحَا مَحَا.  
هَلَّا أَسَا دَه مَنَعَا أَسَا مَحَا مَحَا مَحَا.  
مَحَا تَعَا وَهَبِ وَهَبِ: تَعَا مَحَا مَحَا مَحَا:  
هَوَاهِبِ أَعَا وَهَبِ مَحَا مَحَا مَحَا.

by our word and our hands.’ Thus the charmers seize hold of the spirits as [they do] swords and kill people. But for every soul they corrupt they give their soul in return, loving the honor of the world and hating their soul.

4. Praise be to you, our Lord! How patient you are because you watch and do nothing, so that perhaps they might repent and not go to the unquenchable fire. But I say to you, upon whom there has come a testing and a temptation from God—whether on account of your sins or so that you might repent, or because you do not pray—our Lord allows you to enter into temptation from the evil one.

5. They can also be tempted by people who do harm to their neighbors, or by Satan because they obey him. But from God comes a testing upon people because he wishes to examine whether they are true in faith, or because in this way it is helpful to that person to become ill physically. But from some people comes a temptation when they harm their neighbors on account of their enmity, exchanging evils with each other. Because of their evilness they heap evil recompense upon (c.157) one another.

Neither a human being nor Satan is capable of making the soul depart from the body unless God wishes to affect its departure through their agency. For [God] commanded them neither to commit evil nor to kill, lest ‘You will be avenged seven-fold on the day of judgment’.<sup>17</sup>

But God wishes to affect the departure of people, some through illness and some through fire, or some by falling into a pit or into a well. There are some who [die] through an unclean spirit and some through evil people. God judges those people who murder because he has established for them a law that they must not murder, but he gave them the freedom to do their [own] will.

17. Gn 4:15

## مَدَامُنَا وَمَحَدُنَا

(4) مَحَدُنَا كَبْرُ مَدُنٍ مَحَدُنَا نَحْنُ وَمَا أَيْدٍ  
 مَدَدُنَا أَيْدٍ وَمَحَدُنَا مَدَدُنَا هَلَّا تَارِكُنَا حَتَّى لَا يُحْطَا.  
 أَلَا حَقُّهُ أَعْدَا أَيْدٍ لَلْمَحَدِ وَأَلَا حَقُّهُ خَسِينَا مَحَدُنَا كَدُّ  
 أَوْ تَهْنُنَا: أَوْ مَحَدُنَا سَلْبَتُهُ: أَوْ مَحَدُنَا وَمَدَدُنَا:  
 أَوْ مَحَدُنَا وَلَا مَدَرُكُنَا مَدَدُنَا مَدُنٍ مَدَرُكُنَا حَتَّى لَا يَحْصُرُنَا  
 كَسَالًا

(5) مَحَدُنَا نَحْنُ وَمَا أَيْدٍ حَتَّى لَا يُحْطَا وَمَحَدُنَا  
 سَحَابَتُهُ: أَوْ مَحَدُنَا مَحَدُنَا وَأَعْلَانُهُ كَدُّ مَحَدُنَا  
 كَدُّ وَمَا خَسِينَا كَدُّ حَتَّى لَا يُحْطَا: مَحَدُنَا وَرَجُلًا وَنَحْنُ  
 أَيْدٍ أَوْ مَحَدُنَا مَدَدُنَا: أَوْ مَحَدُنَا وَمَدَدُنَا كَدُّ  
 كَدُّ: وَمَدَدُنَا حَقُّهُ: مَحَدُنَا حَتَّى لَا يُحْطَا:  
 أَعْلَانُ وَمَحَدُنَا سَحَابَتُهُ: مَحَدُنَا حَتَّى لَا يُحْطَا:  
 مَدَرُكُنَا كَسَالًا مَحَدُنَا كَسَالُهُ: وَمَحَدُنَا  
 مَحَدُنَا كَسَالًا مَحَدُنَا كَسَالُهُ.

لَا وَمَحَدُنَا كَدُّ: أَوْ مَحَدُنَا وَمَدَدُنَا نَحْنُ  
 كَدُّ: أَلَا أَوْ رَجُلًا كَدُّ وَمَحَدُنَا كَدُّ: وَمَحَدُنَا  
 مَحَدُنَا وَمَدَدُنَا وَلَا مَحَدُنَا: وَلَا مَحَدُنَا وَمَدَدُنَا  
 مَحَدُنَا وَمَدَدُنَا.

رَجُلًا وَمَحَدُنَا وَمَحَدُنَا وَمَحَدُنَا وَمَحَدُنَا  
 وَمَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا  
 وَمَحَدُنَا: أَوْ مَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا  
 وَمَحَدُنَا: أَوْ مَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا  
 وَلَا مَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا وَمَحَدُنَا: أَوْ مَحَدُنَا

6. [God] will say to them the following on that judgment day, 'On that same spot where you have killed, I have allowed the departure of those people you have killed. But as for you, how did you dare stretch out your hands upon your fellow human being and not fear me, since I have commanded you not to strike your fellow human beings, but to love and honor them deeply?' So when someone's soul ascends, whether the murderer makes his [victim's] blood pour out or batters him, he is condemned for the blood he has shed.

These other kinds of death happened according to the will of God, the souls of people departing by means of them. God himself may desire that [a person die] by means of a river or in a pit or in a well or from a high or small rooftop. How many times does [it happen that] one stumbles against a stone and dies? Even for an unclean spirit (c.160) it is not lawful to kill a person, unless God desires that the death of that person be through Satan. For if Satan had this power to separate the souls from the bodies of people, and especially if he had seen a person who sought to repent and escape from him, wherever [Satan] had an opportunity over him, he would have killed him. Moreover, if a sinful person has fled and transgressed against the law after he has converted, [Satan] has corrupted him. As long as a person keeps the commandments and takes refuge in God, [Satan] is afraid to come near to him.

But these evil spirits who kill, kill by means of a human being, through an enchanter or a magician. If not, therefore, can an enchanter or magician do anything else? Moreover, whoever uses water, and whatever they incant with it, in order to sprinkle upon someone and kill him, or when he buries the incantations in a place in order to harm him, does he not have fellowship with them?

Notice that the unclean spirit does not kill him unless God wishes to take his soul and send it wherever he desires, through whom he desires. That is, according to the level of his deeds, [God] will then prepare a prison for [the



soul] until the judgment day when [the soul] will again take up its body and be resurrected with its deeds. (c.161)

7. Satan is guilty of [being] a rebel, teaching people evil deeds and contending with them so they might commit [evil deeds]. He teaches them to renounce God by the will of his soul. For just as people forge a sword and teach one another [how] to hold [it] in their hands, so unclean spirits teach people [how] to hold them in their hands and kill one another secretly with a hidden sword just as with a visible sword.<sup>18</sup> As [with] an iron sword, unless a person holds it with his hands and kills with it, it does not kill anyone; so also the unclean spirits are hidden swords that do not kill anyone unless a person takes them in his hands and secretly kills with them. People take hold of these spirits in their hands because they know [how] to make [the spirits] murderers, sons of Gehenna, denying God and acknowledging them and becoming for them ministers of evil deeds and of the detestable will of Satan who blinds the minds of people so they cannot see the truth.

8. These unclean spirits completely take over people of their own accord because they are obedient to these [spirits] and become their slaves. They violate the law of God and do not keep his commandments; their limbs are contorted (c.164) and the spirits torment them, sometimes openly and sometimes secretly. They have authority, however, only over those who listen to them, as Paul said, 'You are the slaves of whomever you obey'.<sup>19</sup>

9. Therefore, if you wish to defeat these unclean spirits, as well as these people who learn from them and distort their fellow beings through [these spirits], keep the commandments of the Lord and seek refuge in him until you

18. 1 Enoch 7:1, 8:1-2

19. Rm 6:16





depart from this world and you will be victorious in both worlds. But if not, watch out, the evil people will tear you to pieces in a single day. But whoever cannot endure this affliction in the short time of human existence, how indeed will he endure Gehenna? Are not my illnesses and my brief affliction worth it to me [for] the Lord will redeem me and I will go to his rest, rather than I should break his commandments on account of health that does not last, but then go to that eternal torment? The sons of Adam are convicted because they learn from Satan their murderer and treat with contempt God their savior.

10. Therefore, if our Lord does not desire that someone's life work be finished, he does not die, neither by means of Satan nor by people. Even if they mutilate (c.165) his body in some way, a person is saved and does not die if there is a single hour or day left for him. If this were not so, consider how people beat their neighbors until they maim them, and yet they do not die.

11. Consider how brigands fall upon people. Sometimes, a hundred people are killed by ten or twenty men. But there are situations in which a hundred brigands are not able to kill ten men because God does not wish to bring about their deaths on that day. These are murderers, guilty of spilled blood, from whom, despite their [the murderers'] will, [people] have escaped.

12. [In the same way], God does not allow evil beasts to kill people, unless [he] wishes to bring about their death through beasts, because it is written, 'I will cast fear and dread of you upon rapacious beasts'.<sup>20</sup> But wherever he wishes to take away the fear from evil animals, they will kill and tear people apart. Anyone who wishes to do evil to someone, but does not have an opportunity, sins greatly in

20. Gn 9:2

## مَصَادِقًا وَمُحَدِّثًا

هَذِهِ حَتَّى تَقْبَلُوا: هَذِهِ خَلَا نَفْسُهُمَا وَكَذَلِكَ: هَلَّا  
لَهُنَّ قَوْمٌ بَقِيَّةٌ هَذِهِ مَحْذُورٌ هَذِهِ مَحْذُورٌ: هَذِهِ مَحْذُورٌ  
حَتَّى رَحِمَ كَلْبًا: هَذِهِ أَمَلٌ هَذِهِ مَحْذُورٌ: خَلَا  
هَذِهِ وَمِنْ هَذِهِ مَحْذُورٌ حَتَّى تَقْبَلُوا: أَمَلٌ  
وَأَمَلٌ هَذِهِ: وَحَتَّى وَكَلْبًا مَحْذُورٌ: أَمَلٌ  
أَمَلٌ خَلَا

(9) رَحِمَ أَمَلٌ هَذِهِ وَكَلْبًا حَتَّى تَقْبَلُوا  
هَذِهِ مَحْذُورٌ هَذِهِ مَحْذُورٌ هَذِهِ مَحْذُورٌ  
مَحْذُورٌ: هَذِهِ قَوْمٌ بَقِيَّةٌ هَذِهِ مَحْذُورٌ: هَذِهِ  
وَقَوْمٌ أَمَلٌ مَحْذُورٌ هَذِهِ أَمَلٌ أَمَلٌ هَذِهِ  
خَلَا: هَذِهِ مَحْذُورٌ حَتَّى تَقْبَلُوا حَتَّى رَحِمَ  
حَتَّى مَحْذُورٌ: هَذِهِ مَحْذُورٌ وَكَلْبًا مَحْذُورٌ  
مَحْذُورٌ: هَذِهِ مَحْذُورٌ مَحْذُورٌ؟ لَا قَوْمٌ كَذَلِكَ  
قَوْمٌ هَذِهِ مَحْذُورٌ مَحْذُورٌ: هَذِهِ مَحْذُورٌ هَذِهِ  
كَلْبًا: هَلَّا وَكَلْبًا أَمَلٌ قَوْمٌ مَحْذُورٌ هَذِهِ  
مَحْذُورٌ: هَذِهِ مَحْذُورٌ أَمَلٌ مَحْذُورٌ؟ حَتَّى أَمَلٌ  
مَحْذُورٌ حَتَّى مَحْذُورٌ مَحْذُورٌ مَحْذُورٌ: هَذِهِ  
لَا كَلْبًا مَحْذُورٌ

(10) أَمَلٌ رَحِمَ مَحْذُورٌ وَكَلْبًا مَحْذُورٌ وَكَلْبًا  
لَا مَحْذُورٌ لَا مَحْذُورٌ هَلَّا مَحْذُورٌ حَتَّى أَمَلٌ: هَذِهِ  
هَذِهِ مَحْذُورٌ حَتَّى مَحْذُورٌ: مَحْذُورٌ هَذِهِ  
هَلَّا مَحْذُورٌ: هَذِهِ مَحْذُورٌ هَلَّا مَحْذُورٌ: هَلَّا  
مَحْذُورٌ حَتَّى مَحْذُورٌ حَتَّى مَحْذُورٌ: هَذِهِ  
وَمَحْذُورٌ هَذِهِ هَلَّا مَحْذُورٌ

his heart, because as far as he is concerned the evil has already been done. Whoever by his desire refrains from evil and does good, praying to our Lord and shedding tears before him, turning away from (c.168) evil and doing good, our Lord will receive him and rejoice especially in the sinner who does good, as it is written, 'There shall be joy in heaven concerning a sinner who repents'.<sup>21</sup>

13. Consider again how people fall into wells and pits and streams and from precipices and from a rooftop; how many times are they beaten with iron and rods and stones and yet do not die, because God did not want their death to happen on that day they were beaten? [On the other hand,] how many times is one struck on the cheek or with a stick and his soul departs? Look, is it not evident that [this happens] because God wishes that his death happens in that hour? Moreover, sometimes a house falls upon him and he does die; and sometimes they throw him down from the wall and he does not die.

Then there are those who fall from the full height [of a man] and his soul flies away. Look, is it not evident that every person goes according to his [allotted] measure of [days], as it is written, 'Behold, you have given us days with measure and our existence is as nothing before you'.<sup>22</sup> On account of this we beseech you as people who have freedom for whom the Law is laid down and the Kingdom promised to us—Gehenna too is prepared for us—(c.169) let us guard our souls and draw back our hands so that we do not strike anyone, not even with our finger, lest his soul depart and his blood be required by our hands and we descend to the Gehenna of unquenchable fire.

Also whoever stumbles and murders, if he repents and sits in mourning, in prayer and in humiliation, in remorse of soul and with tears before the Lord, [God] will forgive him as he forgave David when he repented and

21. Lk 15:7

22. Ps 39:5



poured out his soul before the Lord. For David said, 'My Lord, see my submission and my toil, and forgive me all my sin'.<sup>23</sup> God saw the obedience of his lowliness and the labor of his request, and forgave him and raised him to honor. Then, let us deeply love our God and love and honor every person so that we may inherit the kingdom—which is promised to us—whose rest does not pass away nor is its delight ever dissolved, neither is its feast ended nor do its wreaths wither, nor is its bridal feast done away with.

14. Let us petition the Lord concerning all our trials, as it is written, 'Every sickness the Lord heals'.<sup>24</sup> He reviled and condemned the utterance of the lips of the unrighteous,<sup>25</sup> that is, of magicians and soothsayers, and of charmers and writers of amulets, snake charmers and diviners.

But if you wish to be healed without sins, wait for the Lord (c.172) and pray to him, and he will heal you from numerous human and satanic temptations. If it is right that in this world you shall be healed, in this world our Lord will heal you. If he does not heal you in this world, then it is to your advantage, for in that [other] world he will give you rest, extol you, and make you cheerful, because you have waited for his redemption until your departure from this world. Do not be frightened by the stress of your illnesses so that for the sake of physical health you go killing your soul, whether your body is healed or not. It is better for you to endure a little temporal affliction rather than go to that affliction of which there is no measure.

If it happens that your body is healed by being with these false people, you will not know that your soul has become ill, a sickness that will last until the day of judgment. Your condemnation will be then because you have fled from illnesses and afflictions of a short duration; you will go to the affliction from which it is not possible for you

23. Ps 25:18

24. Ps 103:3

25. Ps 59:12



to escape, because you have transgressed against the commandment of God. But if you have a disease and there is a doctor near you, ask him the following, 'Are you a magician or a charmer, or one of these who deal with deceitful doctrine of error? May the Lord witness (c.173) against you, to whose judgment we will go. If you bring something to calm me, [do it] simply in the name of Jesus, and if not, do not bring it to me.' Let him confirm to you that [it is] in the name of Jesus he will make you healthy and [only] then let him approach you.

15. So I advise those who would kill whomever is mad and insane, that if they are able to control him, [well and good]; otherwise, they should let him loose to dwell among the tombs until our Lord heals him or gathers him,<sup>26</sup> lest you die along with the charm makers. On account of today's crisis, [which] tomorrow could be gone or [even] disappear completely, we continue associating with the diviners and do not imitate the ancient ones who sought from the Lord until the thing that they lost was found, and if they did not find [it], they praised our Lord all the more because he gave and he took away, just as Job said. In all his sufferings and illnesses, the loss of his possessions and the anguish of his children, [Job said], 'The Lord gave and the Lord has taken away. Blessed be the name of the Lord'.<sup>27</sup>

[Job] endured blows to his body until the Lord healed and delivered him. The Lord wrote down the deeds [of] Job and placed [them] before the whole world so that they might imitate him when their possessions are destroyed and their bodies fall ill (c.176) and their sons die, in order that like him, they might wait for the Lord and praise his name, just as Job did.

For something worth [only] a hundred dollars we fight and kill one another and do not imitate the ancient ones

26. Mt 8:28ff

27. Jb 1:21



## مَدَامُنَا وَمَحَدُنَا

إِلَّا أَنْ رَجَا أَيْدِيَنَا وَأَلْأَهْلًا وَلَا سَهْلَةً: هَهُنَا حَمْدُنَا  
 هَذَا أَصْعَدَ دَهْ. هَذَا هَلَا هَبْ مَعَ تَهْتُهُنَا مَهْنَتُنَا وَحَتْنَتُنَا  
 هَذَا هَلْلُنَا. أَنْ هَذَا وَدَهْنًا حَلْلًا أَلْأَهْلًا: دَهْنًا حَلْلًا مَدَامُنَا  
 هَبْ مَدُنَا: هَذَا أَهْبُ دَهْنًا حَلْلًا: هَبْ هَذَا هَبْ هَبْ  
 هَذَا هَبْ حَلْلًا مَدُنَا هَذَا وَدَهْنًا هَبْ هَبْ هَبْ هَبْ: هَلْلًا  
 وَهَبْ حَلْلًا وَهَبْ دَهْنًا حَلْلًا حَلْلًا وَهَبْ هَبْ هَبْ حَلْلًا.  
 لَا أَهْلًا وَدَهْنًا خَاهِرْتُنَا وَفَاحْتَبْ: هَلْلًا هَبْ حَلْلًا  
 وَفَاحْتَبْ أَلْأَهْلًا أَهْلًا نَعْبُ. أَلْأَهْلًا فَاحْتَبْ أَلْأَهْلًا  
 لَا أَهْلًا: فَحَبْ هَبْ وَفَاحْتَبْ فَحَبْ أَلْأَهْلًا وَفَاحْتَبْ هَلْلًا  
 وَأَلْأَهْلًا دَهْنًا أَلْأَهْلًا وَفَاحْتَبْ دَهْنًا مَدَامُنَا.

هَذَا وَفَاحْتَبْ فَاحْتَبْ مَعَ حَلْلًا وَفَاحْتَبْ: لَا  
 نَبْ أَيْدِيَنَا. وَفَاحْتَبْ دَهْنًا نَعْبُ: هَبْ هَبْ هَبْ هَبْ هَبْ  
 حَلْلًا وَفَاحْتَبْ هَبْ هَبْ هَبْ هَبْ هَبْ: وَفَاحْتَبْ مَعَ فَاحْتَبْ  
 هَذَا حَلْلًا وَفَاحْتَبْ أَهْلًا: هَذَا أَلْأَهْلًا لَاهِرْتُنَا وَلَا مَدَامُنَا  
 وَفَاحْتَبْ مَدُنَا: هَلْلًا وَفَاحْتَبْ هَلْلًا وَفَاحْتَبْ؟ إِنْ أَنْ  
 أَلْأَهْلًا هَبْ فَاحْتَبْ هَذَا نَبْ أَهْلًا: فَاحْتَبْ هَبْ هَبْ: وَفَاحْتَبْ  
 مَدَامُنَا أَيْدِيَنَا أَلْأَهْلًا: هَبْ هَبْ هَبْ وَفَاحْتَبْ  
 حَلْلًا بَصْلًا وَفَاحْتَبْ: هَبْ هَبْ هَبْ هَبْ هَبْ وَفَاحْتَبْ  
 أَلْأَهْلًا مَدُنَا وَفَاحْتَبْ أَيْدِيَنَا وَفَاحْتَبْ مَدُنَا: إِنْ  
 فَاحْتَبْ أَهْلًا وَفَاحْتَبْ: هَذَا لَا أَهْلًا دَهْنًا. هَبْ هَبْ  
 وَفَاحْتَبْ وَفَاحْتَبْ فَاحْتَبْ هَبْ تَدَامُنَا هَبْ.

(15) إِنْ هَبْ هَبْ فَاحْتَبْ إِنْ لَاهِرْتُنَا وَفَاحْتَبْ حَلْلًا  
 وَفَاحْتَبْ هَبْ هَبْ وَفَاحْتَبْ: هَذَا نَبْ هَبْ.

from whom their wives were taken and yet they did not quarrel. When they had taken from them the well of waters they did not fight, but called the place in which they had quarreled with them: Esek and Sitnah.<sup>28</sup> They neither quarreled nor fell from Uprightness and the thing that they had hated they did not do to others, and the thing that they had loved, thus they did to everyone.

16. [In] what [way] should this contemporary marriage imitate that marriage of old? It is not appropriate for the Upright to sing of sin and to exult before Satan. God gave to humanity citherns and lyres, tambourines, timbrels, cymbals, horns, bagpipes, trumpets and everything used for singing, because they were not capable of singing with spiritual citherns and lyres. Because they did not know the truth, [God] gave them visible instruments so that they might sing with them spiritual music to God, because they did not know [how] to praise his name with their own [bodily] parts, these being the instruments of worship and spiritual song. On account of this, instead of the songs (c.177) of Satan, [God] gave them spiritual songs by which they might sing along with all that is sung by him and not sin. God, however, forbid that the Upright act in the way that our generation does. For see, the holy ones no longer sing to God with these instruments. How is it that those who receive the body and blood of our Savior do not fear to serve secretly the secret idols? Do we not understand that while we may have uprooted the idols of our fathers, we have not yet uprooted their laws?

17. When God avenges every impure word that we speak with the [same] mouth that receives his body and blood, he said, 'You have loved the harlot and have done such and such things, which God hates'; indeed, what answer can we give to him? For that matter, what fruits do impure

28. Gn 26:20; Syriac: *‘aska-and satana-*

## مَدَامُنَا وَبَعْدُنَا

خَصَنَ خَمَ مَخَنًا: حَبَمًا وَمَخَنَ مَدَامُنَا كَلَمًا: أَوْ قُتِبَ كَلَمًا:  
 وَلَا لَمَخَنًا، خَمَ أَعْقَلًا مَخَلًا أَحْبَالَ وَمَخَنَ مَخَنًا مَدَامُنَا  
 أَحْبَالَ: أَوْ مَدَامُنَا خَمَنًا: أُرْجِسَ مَخَلًا لَقِسَ خَمَ مَرَّةً مَدَامُنَا  
 هَلًا وَمَخَنَ حَقَبَتُنَا وَمَخَ مَدَامُنَا خَمَ هَلًا: حَبَمًا  
 وَمَخَلًا هَلًا مَدَامُنَا وَهَلًا: هَلًا مَخَلًا هَلًا مَدَامُنَا  
 وَهَلًا: هَلًا مَخَلًا هَلًا: أَلَدَ حَمَنًا مَخَلًا هَلًا:  
 وَهَلًا مَدَامُنَا هَلًا: أَسَ وَهَلًا: أَلَدَ حَمَنًا  
 أَلَدَ مَدَامُنَا مَخَلًا: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا  
 وَمَدَامُنَا مَدَامُنَا: هَلًا مَدَامُنَا مَدَامُنَا: هَلًا مَدَامُنَا  
 هَلًا مَدَامُنَا مَدَامُنَا: حَبَمًا وَمَدَامُنَا هَلًا مَدَامُنَا:  
 هَلًا مَدَامُنَا وَهَلًا: أَلَدَ هَلًا مَدَامُنَا مَدَامُنَا:  
 وَهَلًا مَدَامُنَا: أَلَدَ مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 فَكَبَرَتُهُ: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 أَلَدَ: هَلًا مَدَامُنَا: أَسَ وَهَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 رَحَمًا وَهَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 وَمَخَنَ حَقَبَتُنَا: وَهَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 هَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 حَبَمًا وَهَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 مَخَ كَلَمًا: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا  
 وَمَخَنَ هَلًا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا: هَلًا مَدَامُنَا

(16) مَخَ وَهَلًا: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا  
 وَمَخَنًا: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا  
 مَدَامُنَا: هَلًا مَدَامُنَا وَهَلًا: هَلًا مَدَامُنَا

words and dirty songs and hateful psalms and deceitful tales bring in for us? Indeed, do they produce wheat or clothes for us? Only sins and pitfalls. Because of this let us avoid these so that we shall not be condemned along with the world.

18. Also, God gave us a simple medicine, so that we might put oil and wine upon (c.180) our wounds,<sup>29</sup> as our Lord said, worshipping him. Or wax and honey, or a poultice of figs, as Isaiah said.<sup>30</sup> Or roots that we know are good for tumors, as Bar Sirach said.<sup>31</sup> Or [like] a wise man who cuts away our diseases and washes away our cancers, because not everyone knows how to cut the body on account of the nerves that should not be severed, except he who has taken care to learn how to cut. When a bone is broken, he knows how to set it or to remove it. God gave knowledge of these things to people so that they might work for one another, because God promised us illnesses on the day that we transgress against his commandments, as it is written, 'Numerous of years are labor and illnesses'.<sup>32</sup> This [medical] ministry is given to whomever desires to become an Upright one. May he serve and not sin, nor fall from Uprightness, as our father Adam fell from Perfection.

19. Let us beware also of divination lest we pay attention to chance meetings or [bird-]calls, for we do not associate with idol-worshippers. Our Creator also gave us the knowledge on the day that we sinned to make clothes and skins for ourselves as shelter for the winter, and vessels of wood, brass, and iron for our frugal service. But sin caused us to err (c.181) with trinkets and images for which there is no requirement.

Instead of doing our work in summertime, so that in winter we may rest and serve our Lord and know his truth,

29. Lk 10:29-37  
30. Is 1:6, 38:21

31. Si 38:4

32. Ps 90:10



[sin] has subjugated us to labor in summer and in winter for mammon and for something unnecessary, to prevent us gaining knowledge and returning to the house of life. We do not remember the Lord and his Law, not even during the fast days, and so 'we eat, but are not satisfied. We hurry [in order to put money] in a purse with holes in it, but it does not profit us', as the prophet said.<sup>33</sup>

Did not the first couple, who did not work, also possess [goods] like you? Did they not take wives and did they not eat and drink wine like you? Is it not written that they were considered corrupted like us? Or did you not know that because the people sang and danced in the days of Moses, and did not praise him who filled them with his good things, after their meal the Lord caused them to perish in the desert, because they fornicated and sang to sin and [so] their corpses fell?<sup>34</sup> Or did you not know that for our own education these things were written so that the Lord would not always be destroying us? 'Behold, they have Moses and the prophets, let them listen to them (c.184) and go do [what they say].'<sup>35</sup> If not, Gehenna will take vengeance from them as from you, [as] the Upright one said to that wicked rich man who did not keep the Law and the prophets during his life. When he got into deep straits, he realized he would have been able to keep these commandments if he had so desired. His word shows [this]:

Let him send [a message] to my brothers, that if they desire they are able not to enter this torment. I was capable of keeping [these commandments], but I greatly neglected them. But let someone from the dead go and speak to them that this is how I am afflicted, and they will not despise the commandments as I have despised [them], and they will be delivered from Gehenna.<sup>36</sup>

33. Hg 1:6

34. Ex 32:28

35. Lk 16:29

36. Lk 16:27-28, 30

## مَدَامُنَا وَمَعَدُنَا

فُلَيْعُ مَبَّ وَنَجْرُهُ؛ فَيُنَا: فُلَيْعُ حَبَّأَ وَلَا تَعْنَا أَنَّهُ:  
 أَلَا مَحَّ وَحَلَيْعُ حَمَّ وَتَلَاكَ وَنَجْرُهُ: هَآمَدُ وَهَآمَدُ  
 كَمَدُ مَبَّ وَنَجْرُهُ أَوْ تَعْمَدُهُ. هُكَمُ مَدَّ كَمَدُ  
 مَبَّحَدَا لِأَيْعَا وَنَجْرُهُ مَبَّ حَبَّ: فُلَيْعُ وَحَلَيْعُ كَمَدُ  
 قَاظَا حَمَّ مَدَا وَحَلَيْعُ كَمَدُ فَهَمَّوْنَهُ: أَسْ وَهَلَمَدُ: وَهَمَّوْنَا  
 وَهَمَّوْنَا حَمَّوْنَا هَمَّوْنَا. هَمَّوْنَا لَمَّعَمَدَا مَدَّ حَمَّ وَحَلَيْعُ  
 وَهَمَّوْنَا قَاظَا. بَعَضُهُ هَلَا نَسَلًا هَمَّوْنَا مَحَّ قَاظَا: أَسْ  
 وَهَمَّوْنَا أَسْ أُسْمُ مَحَّ حَمَّوْنَا.

(19) مَرَّوْنَا وَهَمَّوْنَا أَسْ مَحَّ تَعْمَدَا: وَلَا تَعْمَدَا هَمَّوْنَا:  
 وَلَا حَمَّ فَكَمَدُ فَكَمَدَا فَكَمَدَا أَسْ مَحَّ. أَسْ مَبَّحَدَا مَدَّ  
 كَمَدُ حَمَّوْنَا وَهَمَّوْنَا وَنَجْرُهُ كَمَدُ حَمَّوْنَا وَنَجْرُهُ كَمَدُ  
 مَحَّوْنَا مَدَّوْنَا حَمَّوْنَا. هَمَّوْنَا مَحَّوْنَا هَمَّوْنَا سَمَّوْنَا  
 هَمَّوْنَا هَمَّوْنَا لَمَّعَمَدَا مَحَّوْنَا: هَمَّوْنَا مَحَّوْنَا  
 هَمَّوْنَا هَمَّوْنَا وَلَا مَحَّوْنَا.

هَمَّوْنَا وَنَجْرُهُ حَبَّ حَمَّوْنَا مَحَّوْنَا هَمَّوْنَا نَسَلًا  
 هَمَّوْنَا حَمَّوْنَا هَمَّوْنَا كَمَّوْنَا: هَمَّوْنَا مَحَّوْنَا وَنَجْرُهُ  
 حَمَّوْنَا هَمَّوْنَا مَحَّوْنَا مَحَّوْنَا هَمَّوْنَا وَلَا كَمَّوْنَا: وَلَا  
 مَبَّوْنَا هَمَّوْنَا حَمَّوْنَا مَحَّوْنَا. هَمَّوْنَا مَحَّوْنَا حَمَّوْنَا  
 هَمَّوْنَا هَمَّوْنَا أَسْ لَا حَمَّوْنَا هَمَّوْنَا. حَمَّوْنَا أَسْ هَمَّوْنَا  
 مَحَّوْنَا: هَمَّوْنَا كَمَّوْنَا مَحَّوْنَا هَمَّوْنَا كَمَّوْنَا: أَسْ وَهَمَّوْنَا  
 مَحَّوْنَا.

وَحَمَّوْنَا هَمَّوْنَا مَحَّوْنَا وَلَا حَمَّوْنَا لَا مَحَّوْنَا أَسْ:  
 أَسْ وَلَا مَحَّوْنَا تَعْمَدَا هَمَّوْنَا لَا حَمَّوْنَا هَمَّوْنَا مَحَّوْنَا؟

They have this Law, which today we do not even really want to hear and learn. Today's God, is he not the same one as of old? Does he not hate these evil deeds? Or, because he is patient and does not kill us as [he did] these, do you not realize that in Gehenna he will remind us about all of them, as in the case of the rich unrighteous man? All his patience is due to the fact that the time for the punishment of our judgment is near.

20. Why do we not fast twice a week as it is written for the Upright?<sup>37</sup> The Perfect fast everyday. Why do we not pray (c.185) three times a day—as well as in the morning and in the evening—as it is written for the Upright? The Perfect praise [God] the whole day<sup>38</sup> Why do we not keep the Law of God and do alms, nor do we pray with them, as it is written for the Upright? While, on the hand, the Perfect perform the rites all their days and pray unceasingly before our Lord.

But when Sunday comes, in order that we do not learn about righteousness, sin directs us to say, 'Our business has suffered loss'. When the time for prayer comes, in order that we do not worship our Creator, we say that 'our profits have perished'. Those who wish to be raised up from the world and perfected, why do they not perform for themselves the rites of weeks, fast and pray, learn the truth and be humbled, and after a while they will perform the rites of the months, and then of the seasons, and then of the years until they are strengthened and are raised up completely from the earth and live in heaven? There they will pray and serve before our Lord, and not below on earth.

21. Thus God desires that all humanity act, each one according to the stage on which he stands. They should treat one another well and love their Creator. Whoever (c.188) is able, let him treat well with food and clothing someone

37. Didache 8:1

38. Didache 8:3; Clement of Alexandria *Stromata* 7:7



## مَدَامُنَا وَمَحَدُنَا

هَلَا صَلَّاتٌ وَأَرْوُكَةٌ أَصْفَاءُ. أَوَ لَا بُيُوتٍ أَيْدَاهُ، وَكُلٌّ وَرُحْمَةٌ  
 خَطْلَةٌ وَوَقْبَةٌ صَدَقَتْ قُدْرَتَهَا: هَلَا مَحْصَةٌ حَصْحٌ وَهَدٌ أُنْثَى  
 مَعَ لُحْدَةٍ خَلَا؛ مَدَامُنَا أَيْدَاهُ، أَصْفَاءُ أُنْثَى مَدَامُنَا  
 حَصْبُونَا: كَلَّا وَرَأْسُهُ وَرُحْمَةٌ كَسَلِيَّةٌ أَوْ بَلَحَتْ قَلْبُ مَدَامُنَا؟  
 أَوَ لَا بُيُوتٍ أَيْدَاهُ، وَهَلْ مَدَامُنَا أَوْ مَكَّ الْأَصْلَاحُ أُنْثَى:  
 وَلَا تُلْعَبُ بَصْفٌ مَدَامُنَا؟ هَلَا كَمَ أُنْثَى حَدُّهُ، قُدْرَتُهَا  
 هَبَّتْهَا: تَعَصُّبٌ مَدَامُنَا وَتَحْبُّهُ. هَلَا كَلَّ مَدَامُنَا  
 مَدَامُنَا: أُمٌّ وَهَبٌ: أَمَّا كَلَّ قَائِلًا حَدُّهُ خَلَا مَدَامُنَا  
 وَلَا يَكُنْ نَعْمَةً هَبَّتْهَا حَسَنَةً. هَبَّ أَرْوُكَةٌ أَوْ رُحْمَةٌ: مَبٌّ  
 وَهَبٌ مَدَامُنَا وَهَبٌ أُنْثَى أُنْثَى فَهَقْبُنَا كَلَّ رُحْمًا: مَدَامُنَا  
 مَدَامُنَا:

وَبَعْبٌ كَمَ أَمَّا لَأَمَّت: وَارْ رُحْمٌ مَدَامُنَا وَلَا تَلَامُ  
 حَلَامَتُهَا أُنْثَى. مَدَامُنَا كَمَ حَصْبٌ أُنْثَى هَلَا مَدَامُنَا  
 مَدَامُنَا وَهَبٌ. أَلَا تَلَامُ كَمَ أُنْثَى تَلَامُ حَدُّهُ مَعَ مَدَامُنَا  
 وَهَبٌ كَلَّ أُنْثَى: هَلَا حَصْبٌ أُمٌّ وَهَبٌ أُنْثَى: مَدَامُنَا  
 مَعَ مَدَامُنَا.

أَمَّا حَدُّهُ، كَمَ أُنْثَى نَعْمَةً وَهَبٌ مَدَامُنَا رُحْمٌ  
 حَصْبُونَةٌ مَدَامُنَا وَتَلَامُ. وَهَبٌ أُنْثَى كَلَّ وَهَبٌ لَا  
 مَدَامُنَا وَهَبٌ: أَوَ لَا هَبٌ أُنْثَى حَصْبٌ حَتَّى؟ أَوَ  
 مَدَامُنَا وَهَبٌ: هَلَا مَدَامُنَا كَمَ أُمٌّ وَهَبٌ: لَا  
 بُيُوتٍ أَيْدَاهُ، وَهَبٌ مَدَامُنَا كَمَ مَدَامُنَا: أُمٌّ وَهَبٌ  
 هَلَا؟ هَلَا مَدَامُنَا: مَدَامُنَا وَهَبٌ كَلَّ وَهَبٌ وَهَبٌ  
 وَهَبٌ

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who is needy. Whoever desires to leave all he possesses and come to Perfection is the brother of our Lord, and he desires him more than thousands and ten thousands. Whoever does not come to this [higher] portion let him remain in this Uprightness, which our Lord commands, and let him not do evil or fall from Uprightness and be condemned.

God desires that all people should live. For this [reason], he gave major and minor commandments so that all might endeavor according to their strength. With the major ones, one becomes Perfect and with the minor ones one, becomes an Upright one. 'I am living,' says the Lord, 'I do not desire the death of sinners.'<sup>39</sup> For, if he had delighted in their death, he would have established neither the major Law nor the minor one. Because if they are not able to attain the major Law and be perfected, then they can still live by the minor one and not be destroyed.

The end of the seventh *Memra*, which is about the commandments of the Upright and the Righteous ones.

39. Ex 18:32

## مَدَامُنَا وَمَحَدُنَا

(20) كَلَّا مَنَّا لَا يُصِيبُ أَوْحَ حَقْدًا أَسَ وَمَلَدَ  
 حَقَاتِنَا؟ حَقْدًا كَيْفَ مُكَلِّمَ يُصِيبُ. هَلْ مَنَّا لَا مَرَّكَ  
 سَيِّئًا لِمَا رَحِمَ صَمَدًا: هَذَرْنَا هَذَمْنَا: أَسَ وَمَلَدَ  
 حَقَاتِنَا؟ حَقْدًا كَيْفَ قُدَّه مَنَّا مَعْقَصَ كَدَ. هَلْ مَنَّا  
 لَا نُهَيِّجُ نُعْهَهُ وَكَدًا: هُجِبَ زَوْمًا: هَذَرْنَا سَيِّئًا  
 دَهَمَ، أَسَ وَمَلَدَ حَقَاتِنَا؟ حَقْدًا وَحَ مُكَلِّمَ  
 تَقْصِدُهُ، أَهْلِيَّتُنَا حُبَّ دَهَمَ، هَلْ مَنَّا مَرَّكَ  
 مَبْرَ مَنَّا.

أَلَا مَنَّا وَهَذَا مَنَّا وَبِجَعْلٍ مَلَّا وَلَا تَلَكَّ دَه  
 زَوْمًا مَحْسَنًا كَيْفَ سَلَمًا وَتَأَمَّنَا: أَهْلًا وَسَدَ حُبَّ.  
 مَنَّا وَهَذَا حُبَّنَا وَرَكَّةً: مَلَّا وَلَا نُهَيِّجُ حَقْدًا:  
 أُنْصَبَ وَرَكَّةً دَهَمَ، مَتَّعَهُمْ. هَلْ مَنَّا وَرَحِمَ وَتَلَكَّ  
 مَنَّا مَحْصَدًا هَلْ مَنَّا: كَلَّا مَنَّا لَا حُبَّ دَهَمَ  
 أَهْلِيَّتُنَا وَمَعًا: هَرِصَ هَذَرْنَا مَلَقَّ عَنَّا  
 هَلْ مَحْصَقَ: هَلَّا وَكَلَّا حُبَّ أَهْلِيَّتُنَا وَتَمَّنَّا.  
 هَرَّ وَحَبَّنَا هَرَّ وَهَمَّنَا حَبَّنَا وَهَلَسَكَمْ هَلَسَكَمْ كَلَّا  
 قُدَّه مَنَّا أَوْحَا هَلَسَكَمْ كَعَمَّنَا: هَلَّا مَنَّا مَرَّكَ هَلْ مَحْصَقَ  
 مَبْرَ مَنَّا: هَلَّا حَلَسَكَمْ كَلَّا وَهَلَّا.

(21) هَلَّا رُحَا كَدًا وَتَدَبَّه، حَتَّتْنَا مُلَعِ حَبُّوْنَا  
 وَمَلَمَ دَه. هَلَّا كَيْفَ سَبَّ حَسَبَ هَلَسَكَمْ حَقْدًا دَهَمَ. مَنَّا  
 وَهَمَّصَ حَقْدًا هَلَّا كَلَّهْمَا نَلَمَ كَيْفَ وَهَمَّ: هَلَّا  
 وَرُحَا وَتَعَمَّ كَلَّا وَمَلَّا هَلَّا كَيْفَ: أَسَ وَهَلَّا وَهَلَّا  
 وَهَلَّا: هَذَه رُحَا هَلَّا مَنَّا كَلَّا وَهَلَّا. هَلَّا وَلَا أَلَّا



## مَدَامُنَا وَمَحَدُنَا

حَدَّثَنَا مَدَامُنَا: بَقَا حَقَائِدُنَا أَوْ بَصَفَاتِ مَدُنٍ هَلَّا نَحْلَمُ  
هَنَاقًا كَهَ أَوْ مَعَ قَائِدُنَا هَنَاقًا سَدَ.

كَلَّمَا لَمِنَ رَجُلًا وَمَدَامُنَا: حَتَّتْنَا نَاسَمَ: مَحَلُّ هُنَا  
مَدَامُنَا هُمُومُنَا وَهَوْنُنَا هُمُومُنَا: وَمَلَمَ أَسَ سَدَدَ نَدَامُنَا.  
حَدَّثَنَا وَهَ أَوْ أَيْ هَمُّنَا هَدَمْتُمَا هَدَا قَائِلًا. مَدَامُنَا  
أَمَدُنَا وَلَا رَجُلًا إِنَّا حَصَمَانَا، وَنَهَلْنَا. كَلَّمَا لَمِنَ  
حَصَمَانَا، رَجُلًا هَدَا: كَلَّمَا نَحْنُهَا وَرَجُلًا هَدَا هَدَا.  
وَالَا كَلَّمَا مَحَصَمَ أَيْ حَصَمْنَا وَرَجُلًا هَدَا مَدَامُنَا: أَوْ  
حَدَّثَنَا نَاسَمَ هَلَّا نَدَابُهُ ❖

مَلَمَ مَدَامُنَا وَمَحَدُنَا وَمَحَدُنَا وَمَدَامُنَا.

# Memra-Eight

## ON ONE WHO GIVES ALL HE HAS TO FEED THE POOR

**Summary:** Again directed to the Upright, particularly to one who gives all he has to feed the poor. Demonstrates that while the Upright is nothing in the eyes of the Perfect if he does not empty himself and renounce the world, the Upright still receives the profit of salvation, albeit a lesser portion.  
(c.189)

1. For the apostle [Paul] said, 'If I give all I have to feed the poor, but do not have love, I gain nothing'.<sup>1</sup> That is, I do not grow much at all. Our Lord said, 'Whoever offers a cup of water will not lose his reward'.<sup>2</sup> Moreover, he said:

Come, my father's blessed ones, because I was hungry and you fed me, and I was thirsty and you gave me drink, and I was a stranger and a foreigner and you took me in. I was naked and you clothed me. I was sick and you took care of me. I was in prison and you visited me. Come, inherit the kingdom which has been prepared for you.<sup>3</sup>

1. 1 Co 13:3

2. Mt 10:42

3. Mt 25:35



But to those who did not do these things he said, 'Be gone, you cursed ones, to the fire that is prepared for the evil one (c.192) and his angels. I do not know you.'<sup>4</sup> Be gone to your leader because you have not done these things to me and because you have served unrighteousness. Moreover, the blessed apostle said, 'If I understand all heavenly mysteries and all knowledge, but there is no love in me, I am nothing'.<sup>5</sup> And our Lord said, 'If you know the truth, the truth shall free you'.<sup>6</sup> Even though the freed may not be Perfect they shall immediately know the truth from falsehood and shall be separated from the bondage of sin. They become the Upright and do not come to judgment. But if they use their time in the world and advance day by day they will attain Perfection.

2. In what way did the apostle mean, 'they are nothing'? For he said, 'If I give my body to be burned, but do not have love, I am nothing'.<sup>7</sup> What indeed is this for which the apostle yearns, which is better than everything? Our Lord said, 'Whoever offers his cheek to the one who strikes him and endures,<sup>8</sup> comes to perfection if he loves the one who strikes him and prays for him'.

Does the apostle refute the words of our Lord? Absolutely not! He does not refute them at all but actually builds upon them. The apostle is not saying that [the words of the Lord] are inappropriate; rather he introduces something of even more importance (c.193) there. For he who gives all he has to feed the poor on account of God and renounces—as [the Lord] said to him—all he possesses, but does not have in him that humble love that loves his murderers and washes the feet of his enemies and considers everyone better than himself, giving heed to heaven and not to earth, his mind serving there in the heavenly Jerusalem, bound there to our Lord, [then, without this, he is nothing].

4. Mt 25:41; 25:12

5. 1 Co 13:2

6. Jn 8:32

7. 1 Co 13:3

8. Mt 5:39





*Memra-Eight*

[On the other hand,] the lowliness of one [who] goes to someone inferior to him and submits himself before everyone is evident to all people. When they curse him, he blesses [them]. When they strike him, he bows down to them. Wherever they stripped him he goes [back] to them as one whom they clothed. He goes to one who has done him harm as though he had treated him well. He understands the height and depth and length and width,<sup>9</sup> yet is humbler than everyone else.<sup>10</sup> When he does these and other such things, he considers those who are sinners better than himself, neither being anxious for daily life nor having a place on earth to lay down [his] head.<sup>11</sup>

3. Therefore, the apostle did not say that there is no profit for that person who gives all he has to feed the poor, but that he is nothing in the eyes of one who empties himself, having in him this love that does these deeds and [achieves] this (C.196) complete lowliness. But it can happen that people give away all they have and become indigents on the earth on account of our Lord but do not attain this lowliness. But, if they love more or less, and are humble before such and such a person, but not before everyone—that is why they are much smaller than the one who reaches perfect love. The one who does not lower himself in this way does not become Perfect; and the one who does not lower himself is much less than the Perfect.

4. There are some people who, on account of our Lord, have given their flesh to the fire, living in faith and in Uprightness. There are many who have wives, are involved in business, and [possess] male and female servants like Abraham and Job. The apostle did not say that they do not gain a thing, but that they are much inferior to the martyrs who emptied themselves and are humble like our Lord,

9. Ep 3:18

10. *Hermas*, Mandate VIII:10

11. Mt 8:20

## مَدَامُنَا وَوَأَصْنَا

هَبْ حَبْ هُكَب هَوَافَاة: هَام وَهَلْتَا مَنَلَا وَهَ مَنَه  
 كَب لَا مَرَو وَهَمَلَا فَدَه هَبْ كَل كَل مَصْعَب دَمَلَا  
 كَاوَحَا

(3) كَه هُكَل وَكَل كَه هُأَوِ دَهَه مَح وَهَمَلَا  
 قَلَا وَمَلَا حَمَقَقَلَا: أَمَدَ هَكَلَا: إَلَا وَلَا كَم مَحَبَر  
 أَلَهَوَ حَتَتَد هَه مَح وَهَمَلَا وَم هَوَلَا دَه هُأَوِ مَحَا  
 وَحَبْ هُكَب حَتَبَا: هَوَلَا فَدَه مَصْعَقَلَا. إَلَا مَصْعَلَا  
 وَهَمَلَكَب حَتَبَلَا قَلَا وَمَن. هَوَه مَهْتَمَلَا كَاوَحَا  
 مَهْلَا مَنَ هَلَا أَلَا حَمَلَا مَصْعَقَلَا: إَلَا مَصْعَب أَم  
 مَحَلَا وَهَمَلَكَب مَصْعَقَلَا حَمَلَا إِيْعَ إِيْعَ هَلَا مَحَبَر قَلَع:  
 مَهْلَا هُأَوِ هُكَب رَهَوَ: مَح مَح وَهَلَا حَمَلَا  
 مَعْلَمَلَا: مَهْلَا وَمَح وَهَبْ لَا مَحَلَمَلَا: لَا مَحَلَمَلَا:  
 هَمَح وَلَا مَحَلَمَلَا: هُكَب رَهَوَ وَهَ مَح حَمَلَا

(4) هَوَلَا إِيْعَا وَمَحَلَا مَنَ حَمَلَا: حَمَلَا  
 كَب أَلَهَوَ حَمَلَمَلَا هَوَلَا: هَمَلَتَا وَهَبْ أَل  
 حَمَلَا تَقَا هَمَلَا هَمَلَا هَمَلَا: أَم أَمَلَمَلَا  
 هَوَلَا أَمَد: كَه وَكَل حَمَلَا هَمَلَا هَمَلَا مَحَبَر أَمَدَ هَكَلَا:  
 إَلَا كَم هُكَب رَهَوَ مَح هَمَلَا وَهَمَلَا وَمَح مَصْعَقَلَا  
 أَم مَنَ هَوَلَا كَمَلَا هَمَلَمَلَا. أَمَدَ أَل إِيْعَا  
 وَهَمَلَتَا أَمَل هَمَلَمَلَا مَحَلَا. هَوَلَا وَهَمَلَا حَمَلَمَلَا:  
 هَمَلَمَلَا حَمَلَا: مَحَلَا مَحَلَا هَمَلَمَلَا كَمَلَمَلَا. هَلَا  
 مَحَلَا مَحَلَا مَحَلَمَلَا: إَلَا أَل مَحَلَمَلَا مَحَلَمَلَا  
 كَمَلَمَلَا. هَمَلَمَلَا حَمَلَا هَمَلَمَلَا حَمَلَا حَمَلَمَلَا  
 هَمَلَمَلَا وَهَمَلَا هَمَلَمَلَا هَمَلَمَلَا هَمَلَمَلَا مَحَلَا

resembling the apostles and Stephen. There are even some who are sinners, yet believe in our Lord. Persecution comes into their lives and [the persecutors] say to them, 'Renounce Our Lord [i.e. Jesus] and worship idols'. They do not understand what is perfect love, just faith and baptism only. [The persecutors] burn them and throw them to the beasts and unto the edge of the sword; yet they endure and do not renounce the Lord. Is there not, therefore, a reward for them? (c.197) They do not reach Perfection, however, [so] in the eyes of Stephen and the apostles they are nothing. Nevertheless, their failings are forgiven and they do not come to judgment.

Indeed if all people are gathered before the judgment seat of Christ, as the apostle said, 'All of us must stand before the judgment seat of Christ',<sup>12</sup> there are some of us who come to judgment and some of us who will come to glory and sit upon thrones. As our Lord said to those who have done all of his perfect will, 'You who have left everything and have come after me, on the day when I shall be revealed in my glory, you shall sit upon thrones and judge the tribes of humanity'.<sup>13</sup> Therefore, you see that they come to glory before the throne and not to judgment. As a person is found on the day of his departure, so he stands before the throne on the Day of Judgment.

5. Moreover, there are people who have left all they possessed on account of our Lord, loving our Lord and desiring him, but they do not have the love that loves God and people. Because they have desired our Lord, he reveals to them the heavenly mysteries and the complete knowledge of faith. But they do not comprehend the truth of love, nor do they comprehend the height and depth and length and width that love understands.<sup>14</sup> Yet they understand all mysteries and all knowledge (c.200) of faith, which is less than love that loves all and reconciles all.

12. 2 Co 5:10

13. Mt 19:18

14. Ep 3:18

## مَدَامُنَا وَبِأَصْنَا

كَمْ حَذَّهٖ فَعَوْنُنَا؟ كَيْفَ صَنَعْنَاهُ؟ لَا مَلْهُمَ وَلَا مَجْزَمَ  
أَلَمْ يَكُنْ حَتَّى أَهْلَقْنَاهُ وَعَكْسًا. إِلَّا كَقَوْلِهِ  
فَعَلَّ حَصْبٍ وَحَبَبًا لَا أَمَّ.

إِلَّا أَفَّ مَلْصَعٍ قَدْ هَوَّ حَتَّتْهَا مَبْرَمَ كَم  
وَمَعْسًا: أَمَّا وَأَمَّا عَكْسًا: وَكَيْ كَصَمِّمَ أَلَمْ كَيْ مَبْرَمَ  
كَم وَمَعْسًا. إِلَّا أَلَمْ قَنْعٍ وَالْأَمَّ حَبَبًا وَأَلَمْ قَنْعٍ وَالْأَمَّ  
حَلْمَعَسًا وَبَنَدَحَ كَلَّ فَعَوْنُنَا: أَسْ وَأَمَّا حَذَّ  
حَذَّ كَيْ بِهِ وَحَبَّهٖ قَدْ رَحَّصَهُ صَعْنًا: أَيْلَهُ كَم  
وَمَعْمَلَهُ مَلْصَعٍ هَلْ أَلَمْ هَلْ وَب: حَمَلًا وَمَلْصَعًا  
إِلَّا حَمَلًا: أَلَمْ كَلَّ فَعَوْنُنَا هَلْ وَب: حَمَلًا وَمَلْصَعًا  
وَحَتَّتْهَا. سُرَّ أَيْلَ مَبْرَمَ وَحَلْمَعَسًا أَلَمْ: كَمَبْرَمَ كَم  
هَلْ حَبَبًا. أَسْ وَمَعْمَلَصَ وَبَ إِيَّاهُ حَمَلًا وَمَعْمَلَصَ:  
هَلْ قَلَامَ مَبْرَمَ كَم حَمَلًا وَمَلْصَعًا.

(5) أَلَمْ وَبَ أَلَمْ إِيَّاهُ وَمَعْمَلَصَ كَلَّ وَمَلْصَعٍ هَلْ  
مَلْصَعٍ حَذَّ وَبَحْصَحَ كَلَّ حَمَلًا وَبَحْصَحَ كَلَّ هَلْ هَلْ  
حَذَّ هَلْ شَمَلًا وَبَحْصَحَ لَلْ كَلَّ وَحَتَّتْهَا. هَلْصَعٍ وَبَحْصَحَ  
حَمَلًا: كَلَّ حَذَّ وَبَحْصَحَ وَبَحْصَحَ هَلْصَعٍ وَبَحْصَحَ  
وَبَحْصَحَ: هَلْصَعٍ وَبَحْصَحَ لَا مَبْرَمَ: هَلْصَعٍ وَبَحْصَحَ  
هَلْصَعٍ وَبَحْصَحَ وَبَحْصَحَ شَمَلًا لَا مَبْرَمَ: إِلَّا مَبْرَمَ  
قَدْ هَوَّ وَبَحْصَحَ وَبَحْصَحَ وَبَحْصَحَ: هَلْ وَبَحْصَحَ  
شَمَلًا: هَلْ وَبَحْصَحَ كَلَّ وَبَحْصَحَ كَلَّ.

وَبَحْصَحَ كَلَّ وَبَحْصَحَ حَمَلًا وَبَحْصَحَ وَبَحْصَحَ  
كَلَّ: شَمَلًا وَبَحْصَحَ وَبَحْصَحَ حَمَلًا وَبَحْصَحَ وَبَحْصَحَ  
هَلْصَعٍ وَبَحْصَحَ وَبَحْصَحَ وَبَحْصَحَ: أَسْ وَبَحْصَحَ:

### *Memra-Eight*

For faith loves our Lord and his friends and his household, but love loves our Lord and his enemies and his murderers and unbelievers and idolaters, as it is written, 'Consider everyone better than yourself<sup>15</sup> and let your lowliness be evident to all people'.<sup>16</sup> Love him who hates you and you shall be imitating your Father in Heaven who makes his sun rise and his rain fall upon the just and the unrighteous, upon the good and the evil.<sup>17</sup> So may your love shine especially upon the household of faith. Therefore, the apostle did not say that there is no profit for those who know the mysteries of faith, but only that they are nothing in the eyes of those who attain love and Perfection.

The end of the eighth *Memra*, which is about the one who gives all he has to feed the poor.

15. Ph 2:3

16. Ph 4:5

17. Mt 5:44-45

وَقُلْ لِمِ الْأَسْبَابِ وَفِيهَا قُلُوبٌ مُصَوِّغَةٌ: «الْأَسْبَابُ» كَمِ  
مُصَوِّغَاتِهِمْ، حَقًّا مُدْعَاهُ، حَتَّى تَعْلَمَ: «وَسَمِعَهُ كَمِ» وَهَذَا  
حَقٌّ: «وَسَمِعَهُ» كَمِ وَفِيهَا أَيْلَاهُ، لِأَنَّهُمْ، وَفِيهَا  
وَمِنْهُمْ مُصَوِّغَةٌ وَفِيهَا قُلُوبٌ مُصَوِّغَةٌ قَائِلًا هَذَا حَقًّا  
هَذَا لِحَقِّ هَذَا حَقًّا. هَذَا كَمِ تَبَيَّنَ مُصَوِّغَةٌ  
تَلَبُّسُ الْأَسْبَابِ حَتَّى تَعْلَمَ، وَفِيهَا. كَمِ هَذَا مُدْعَاهُ، وَفِيهَا  
أَعْنِ حَقًّا وَفِيهَا حَقٌّ، حَقٌّ وَفِيهَا وَفِيهَا  
وَفِيهَا: «إِلَّا لَا كَمِ مِنْهُمْ أَيْلَاهُ، حَتَّى تَعْلَمَ  
وَفِيهَا، حَقًّا وَفِيهَا»  
هَذَا مُصَوِّغَةٌ وَفِيهَا وَفِيهَا وَفِيهَا وَفِيهَا  
حَقٌّ

# Memra-Nine

## ON UPRIGHTNESS AND THE LOVE OF THE UPRIGHT AND THE PROPHETS

**Summary:** An extended biblical exposition to explain how the violence of the Old Testament prophets—reducing them below Uprightness—is ordered by God against his enemies. The prophets are eventually admitted into the kingdom following the apostles.  
(c.201)

1. Now let us show how the prophets who were among that stubborn people had a love that conformed to the Ten Commandments<sup>1</sup> and the New Testament. They walked according to the will of the almighty Lord, and whatever he said to them, that is what they did. But when they pursued love and reached Perfection the Lord held them back from Perfection because he had sent them to kill his enemies. But our Lord, who came into the world, came not for the prophets, nor for the righteous, but on behalf of the sinners and the lost<sup>2</sup> and on behalf of those who no longer

1. Literally, *yoḏ*—tenth letter of Syriac alphabet used as symbolic name for Ten Commandments.

2. Lk 5:32; 1 Tm 1:15





have hope, to call them to repentance and turn them around toward the house (c.204) of life.

For, the prophets and all the Upright were able to live or to be perfected by the living and Holy Spirit, which is the Lord. But for the sake of the whole world, which was lost, our Lord appeared physically so that he might win the whole world and so that the world might know the will of God from God himself and from his footsteps. The word of our Lord indicates, 'I have not come to call the righteous but [to call] the sinners to repentance'.<sup>3</sup> Therefore, our Lord was born for the education of everyone so that all might learn the truth of his lowliness and love in a visible way, because not everyone is capable of hearing the will of the Lord through his Holy Spirit. Therefore, his advent was for the sake of everyone so that everyone might learn of his lowliness, his kindness, and his gentleness; and so that people should not excuse themselves from this love and lowliness and patient suffering, because they see that the Lord of all endured everything before them—for the sake of everyone in view of all—so that they marvel and say, 'If our Lord endured everything for our iniquity, how much more necessary is it for us to endure for our own iniquity, even more than what he endured for our sins?'

2. So that both sinners and righteous might profit (c.205) by the good example that our Lord was to everyone, [and] that everyone might imitate him and the good and the bad might benefit through him, God held back the prophets from Uprightness according to the situation because he had need of them during that time, for through them he subdued the rebellious by force as it pleased his will. On account of this, [God] also held them back from love—He who loves his neighbor as himself, because our neighbor is all of humanity.

For he sent [the prophets] during that era when there was enmity between God and human beings in order to go

3. Lk 5:32



kill his enemies because they had defied the Lord, saying, 'What is the message of the Lord?' Just as the Pharaoh had said, 'What is this king to me, the Lord of Moses and Aaron his messengers?'<sup>4</sup> On account of this, God sent his prophets and killed through them, sometimes with and sometimes without the sword, sometimes by fire and sometimes by hail, and with all kinds of trials. On account of this, the Lord held back the prophets occasionally from that commandment of love which [leads] toward Perfection. For if the Lord had killed [the rebellious] without the prophets, they would have said, 'Our idols killed us, not the Lord', and they would have [continued to have] sacrificed their sons (c.208) to their idols in order to appease them and they would not have known the Lord. Because of this, God subdued them through the prophets until they confessed that the Lord is God in heaven and on earth, and above heaven and below the earth, and in the width and the length, and that no place is far from [God].

Therefore, on account of this, the Lord also occasionally held the prophets back from love. For these pursued Perfection with patience, as Jeremiah said, 'I do not owe anything, nor do they owe me, yet all revile me'.<sup>5</sup> While longing for solitude he said, 'Blessed is one who lifts up your [God's] yoke in his youth and sits by himself and is silent. He places his mouth in the dust and [gives] his cheek to whomever strikes him and his life is filled with insult'.<sup>6</sup> [By] this Jeremiah sought this yoke of our Lord Jesus.

The Lord held him back because through him he was destroying his enemies. [Jeremiah] said, 'The Lord is sending me violently against them and they revile me'.<sup>7</sup> David also said, 'My enemies and those who hate me without cause are more numerous than the hairs of my head and what I did not defraud I was restoring'.<sup>8</sup> So also all the prophets hoped and waited for that hope that was to be

4. Ex 5:2

5. Jr 15:10

6. Lm 3:27-30

7. Jr 15:10

8. Ps 69:4

## مَدَامُنَا وَأَعْدَا

كَتَحْنَا حَرْجَ رَجٍّ مَعَ هَهِ قُومُنَا وَمَعَا وَحَدَا  
 قُومُنَا. أَلِ حَيْنَ مَلَا هَهِ حُنَا وَلَا نَحْنَا:  
 أَحْنَجَ هَهِ: وَفَلَحْنَا مَلَكَا: هَلَا حُنَا هَذَحْنَا هَهِ  
 حَتَّهْ كَفَلَحْنَا وَنَحْنَا أَلِ هَلَا مَبَحْنَا هَهِ  
 حُنَا. مَلَا هَلَا حَبَّ نَحْنَا مَحَبَّ أَلِ حَبَا وَأَهْه  
 وَحُنَا هَهِ كَلَا كَعَصْنَا هَلَا: هَلَا مَعَ مَعْنَا  
 هَلَا مَعَ أُونَا: هَلَا هَلَا هَلَا هَلَا  
 وَنَحْنَا هَهِ.

مَلَا هَلَا هَلَا هَلَا أَلِ حُنَا كَتَحْنَا: أَلِ مَعَ  
 مَعَا حَرْجَ رَجٍّ. هَلَا حَيْنَ حَلَا: قُومُنَا  
 كَعَصْنَا هَلَا وَهَلَا: أَلِ وَأَحْنَا: وَلَا سَدَّ إِنَا هَلَا  
 سَحْنَا كَلَا: هَلَا مَحَسْنَا مَحَسْنَا كَلَا. قَبَّ مَلَا  
 كَسَبْنَا هَلَا هَلَا: هَلَا هَلَا حَلَا وَهَلَا نَحْنَا  
 حَلَا: هَلَا كَلَا هَلَا هَلَا هَلَا هَلَا  
 هَلَا: هَلَا حَلَا حَلَا وَهَلَا هَلَا حَلَا سَقَا.  
 هَلَا حَلَا هَلَا حَلَا نَحْنَا وَهَلَا نَحْنَا:

هَلَا هَلَا حُنَا مَلَا وَنَحْنَا هَلَا هَلَا  
 كَتَحْنَا حَقَا: هَلَا كَلَا حُنَا حَلَا  
 هَلَا كَلَا. أَلِ هَلَا أَلَا وَهَلَا مَعَ هَلَا وَنَحْنَا  
 حَلَا حَلَا هَلَا وَهَلَا هَلَا هَلَا هَلَا هَلَا  
 هَلَا هَلَا هَلَا هَلَا هَلَا حَلَا هَلَا هَلَا  
 وَهَلَا هَلَا وَهَلَا. هَلَا وَهَلَا هَلَا هَلَا  
 حَلَا وَهَلَا هَلَا هَلَا هَلَا وَهَلَا هَلَا

revealed. For the rest, the prophets got as far as the love of Perfection, but the Lord did not allow them to become Perfect.

3. (c.209) Sometimes the Lord cast them down even below Uprightness, [the stage] that fulfills these two great commandments of love, because Uprightness does not curse or harm anyone. But because the Lord had sent them, they went cursing and hating his adversaries and raged against those who defied him and [in that way] became lower than Uprightness. But the rest of the time, as long as the Lord did not send them, they remained [faithful] in these commandments: 'Love the Lord and your neighbor', which means all humanity.

They pursued Perfection when they ceased from passion and anger; when they sought and pursued peace; when they departed from evil things and did good things; when they made a sacrifice of thanksgiving to God and not of victims; when they said, 'An evil heart has passed away from us and we have not known evil'<sup>9</sup>; when Samuel prayed for those who had rejected him<sup>10</sup>; and when Jeremiah prayed for those who threw him into the muddy cistern, the Lord said to him three times, 'Do not pray for them'<sup>11</sup>—but he did not listen to him. These behaved toward their fellow human beings as they wanted to be treated. But the Lord held them back (c.212) because it was appropriate.

4. Moreover, Jeremiah said, 'I held myself back from going out and cursing them', the [very] thing I hate someone doing to me. 'The Word of the Lord came upon me like fire and it set me on fire and I was not able to endure it and not curse them'<sup>12</sup>—until he had descended from Uprightness and then he cursed them.

Of what were the prophets guilty? They killed and cursed—the [very] thing that they hated lest someone curse

9. Ps 101:4  
10. 1 S 12:25

11. Jr 7:16, 11:14, 14:11  
12. Jr 20:8



and kill them. They did to others what they themselves hated, and transgressed against Uprightness. But did not the Lord himself force them to transgress unwillingly? On account of this, they were not to blame in everything the Lord commanded them, [for] as yet our Lord had not been born of Mary [when] he would make lowliness, peace, and welfare a better covenant than the first [covenant]. How much did the mind of the prophets expect this covenant—but it did not come during their days. Because of this, ‘God was not ashamed to be called their God’.<sup>13</sup> This means, he is not ashamed to call them his brothers as he had called the apostles. Because of this, ‘He prepared for them a holy city’.<sup>14</sup> This means, he perfected them in the sight of the apostles. But today (C.213) God asks people to love one another and not do to their brothers, the sons of Adam, whatever detestable thing a person may do to them, the sons of Adam, and if not, they shall not enter the kingdom.

5. Moreover, when our Lord sought to kill the Israelites, Moses said in his prayer concerning these who were embittering his spirit every day and abusing him, ‘If you blot them out, blot me out from your book of life’.<sup>15</sup> Look, what did Moses do to the evildoers? As he wished that the righteous might do to him if he had done wrong, that they might pray for him. See how the Upright pursued Perfection! But God said to him, ‘No, but I will blot out whoever sins against me’.<sup>16</sup> Moses prayed with his love, [for] he loved humanity as himself. Thus, through his Uprightness, he desired that a person should pray for him if he did wrong, until the Lord forgave the transgressions of his brothers, the sons of Adam. In what way do we resemble these Upright ones whom [misfortune] grieved—we [who] rejoice at one another’s misfortune—and [who] prayed for him upon whom misfortune came on account of his sins?

13. Hb 11:16

14. Hb 11:16

15. Ex 32:32

16. Ex 32:33





In another place [in Scripture], the Lord brought Moses down to [a stage] lower than Uprightness when he said to him, 'Command (c.216) the Levites to slay their brothers and fathers because they worshipped the calf',<sup>17</sup> exchanging [God] for a dead calf. When Moses saw that evil had targeted him, and it was no use if he prayed for them, he did to them that thing he hated for someone to do to him if he sins; that is, [he acted] by the word from the Lord's mouth, and not by the will of Moses. When he slew the sinful Amalek,<sup>18</sup> the Lord brought him down from Uprightness and he did the thing he hated for someone to do to him and to his brothers, the sons of Adam. For in that time, there was enmity between God and humanity.

6. Also when the Jews acted wickedly, God raised up the Assyrian scourge against them and chastised them with it. But, since the day our Lord dissolved enmity and reconciled with the blood of his cross what is on the earth [with] what is in heaven, causing wars to cease from the ends of the earth,<sup>19</sup> no longer when the Assyrian wakes up is it our Lord who awakens him; nor when the Roman descends to battle, is it our Lord who makes him descend; nor when the prophet becomes a zealot and kills the sinners is it our Lord who sends him, but [it is] evil rising up today in all of them.

For our Lord made peace, but the sons of Adam do not wish to be peaceful and a person is not reconciled with his brother, as the apostle wrote, (c.217) 'If one has a disagreement with his neighbor, let him forgive, as Christ forgave all humanity'.<sup>20</sup> But if these had desired to turn away from evil things, [they would have had peace]. Our Lord no longer makes wars today as in former times, but it is these people who fight today by their own desire. Whoever rises up against his neighbor, the Lord pulls him down, as

17. Ex 32:27

18. Ex 17:8-16

19. Ps 46:9

20. Col 3:13

## مَدَامُنَا وَأَعْدَا

تَحِلُّا حَكَمَهُ: أَيْ مَقْصُودًا بِهِ: حَبْلًا وَبَعْضَ مَدَامُنَا  
 مَقْصُودًا وَأَمَّا حَتَّى أَوْفَر. مَدَامُنَا وَبَعْضَ وَبَعْضَ سَبِّ حَسَبِ:  
 حَكَمَهُ قَائِلًا وَحَسَبًا بِهِ: حَكَمَهُ: هُوَ حَكَمَهُ بِهِ هُوَ هُوَ  
 مَعَ وَأَمَّا بِهِ حَكَمَهُ كَسَمًا مَدَامُنَا سَهْوَةً؟  
 حَكَمَهُ وَبِإِسْنَالٍ: أَسْلَمَهُ مَدَامُنَا حَقَّقَهُ حَكَمَهُ  
 مَعَ قَائِلًا كَبِّ أَمَّا حَكَمَهُ: فَهُوَ حَقَّقَهُ مَدَامُنَا لَلِاسْتِثْنَاءِ  
 هَلَاكِيَّتِهِ: مَدَامُنَا وَبَعْضَ حَكَمَهُ حَقَّقَهُ مَدَامُنَا حَكَمَهُ  
 مَدَامُنَا. هَبِّ سَأَلَ مَدَامُنَا وَبَعْضَ حَكَمَهُ: هَلَا مَدَامُنَا  
 مَدَامُنَا أَيْ حَكَمَهُ: حَكَمَهُ حَكَمَهُ هُوَ مَدَامُنَا وَبَعْضَ  
 وَبَعْضَ حَكَمَهُ أَيْ سَأَلَ: هُوَ وَبِإِسْنَالٍ فَهُوَ مَدَامُنَا:  
 هَكَذَا حَقَّقَهُ وَبَعْضَ. هَبِّ سَأَلَ حَقَّقَهُ مَدَامُنَا:  
 أَسْلَمَهُ مَدَامُنَا مَعَ قَائِلًا هَبِّ مَدَامُنَا وَبَعْضَ وَبَعْضَ حَكَمَهُ  
 هَلَاكِيَّتِهِ حَتَّى أَوْفَر. حَكَمَهُ كَسَمًا أَمَّا حَكَمَهُ حَكَمَهُ  
 حَكَمَهُ كَسَمًا حَقَّقَهُ

(6) أَوْ مَدَامُنَا أَمَّا وَبَعْضَ: مَقْصُودًا بِهِ  
 كَسَمًا حَكَمَهُ حَقَّقَهُ أَمَّا: هُوَ وَبِإِسْنَالٍ حَكَمَهُ. مَعَ  
 مَدَامُنَا وَبِإِسْنَالٍ مَدَامُنَا حَقَّقَهُ: هَبِّ حَكَمَهُ وَبَعْضَ  
 مَدَامُنَا وَبِإِسْنَالٍ مَدَامُنَا وَبَعْضَ: هَبِّ حَقَّقَهُ  
 وَبِإِسْنَالٍ: لَا أَمَّا: أَمَّا مَدَامُنَا مَدَامُنَا حَكَمَهُ: هَلَا وَبِإِسْنَالٍ  
 أَيْ سَأَلَ حَقَّقَهُ مَدَامُنَا حَكَمَهُ: هَلَا مَدَامُنَا أَيْ أَمَّا  
 مَدَامُنَا وَبِإِسْنَالٍ حَقَّقَهُ مَدَامُنَا مَدَامُنَا: هَلَا مَدَامُنَا  
 مَدَامُنَا مَدَامُنَا حَقَّقَهُ.

مَدَامُنَا كَسَمًا حَقَّقَهُ أَمَّا: لَا رُجُوعَ وَبِإِسْنَالٍ  
 هَلَا مَدَامُنَا أَيْ حَكَمَهُ أَمَّا: أَمَّا وَبِإِسْنَالٍ: هَلَا

he had said, 'Whoever raises his hand against his brother will not be guiltless'.<sup>21</sup>

Therefore, in this world the two antagonists [i.e. Persian and Roman empires] may raise their hands against one another with a sword and be slain, but in that [other world] to come, they will be tormented, because they did not build upon the peace that our Lord Jesus had made on earth and in heaven, and because they raised up these wars that he had caused to cease from the ends of the earth. He said to them, 'If you thirst for blood, look, my blood is yours: drink and live. But do not drink the blood of one another or you shall die'.<sup>22</sup> They killed him, drank his blood, and were not ashamed, and see, here they are again drinking the blood of their brothers, a thing that God hated and despised since the first day.

7. David also pursued Perfection when the Lord delivered his persecutor Saul into his hands, yet [David] did not kill him, but repaid him good things instead of bad.<sup>23</sup> But when David commanded Solomon to punish Shimei,<sup>24</sup> it was the Lord [who] spoke through his mouth, so that through that forceful judgment (c.220) he might take vengeance from Shimei [for] all he had unjustly done and carry out the judgment on himself. Look, whoever is angry against his neighbor is reminded of death and will set aside enmity.

Therefore, that discerning and righteous prophet harbored enmity at his death, but during his life when Shimei reviled him, [David] forgave him his error. When he was departing from the world did [David] think again about this evil? Absolutely not! But if Shimei had reviled him, Joab, who waged all the wars wherever the Lord sent David, went instead of [David], because the kings and righteous ones who reigned in Israel did not do anything unless the Lord spoke to them—except when they transgressed against

21. 1 Sm 26:9

22. Jn 6:52

23. 1 Sm 26

24. 1 K 2:8



the commandment and sinned. What did Joab do to David who commanded, 'Do not let his old age descend in peace to Sheol'?<sup>25</sup>

But this is clear: the Lord judged the unrighteous through the word of David; and through the hands of Solomon the Lord exacted vengeance from the hands of Shimei who had cursed and defrauded that humble spiritual prophet, and from the hands of Joab who had shed blood when the Lord had not told him. The Lord had vengeance on them through Solomon just as he had vengeance on his enemies through the hand of the holy prophets. But today, since there has been (c.221) peace in the land and reconciliation between God and people, God has reconciled himself to his creatures through his son Jesus the Savior. If all humanity feared the Lord and departed from evil and thought of good things, yet one or two evil ones were found in the land, our Lord would not kill these two evil people; and through the good ones, evil does not come upon anyone and they would all become perfect human beings. But as it is, today we are pleased to become instruments of anger, and all of us provoke and cause evil against one another and against ourselves, until we totally consume one another, because the Lord has not told anyone today to do evil things and become a zealot [for God] as in ancient days.

8. Abraham also pursued Perfection when he made clear his love for all who had crossed his way, good or evil ones; he supplied all who were needy and afflicted with food and clothing, not allowing his servant to serve them, but he stood before them himself like a servant and said to his servants, 'Make for yourselves alms in your dwellings from your fields'.<sup>26</sup> He imitated our Lord and washed the feet of foreigners, good and bad, even while our Lord had not yet written the Law for him. (c.224) He gave heed to God who

25. 1 K 2:6

26. Apocryphal

## مَصَادِرُ وَأَعْدَا

عُثِمَ بِهِ أَنَّهُ هُمُكَ لَمْ: كَيْ يُقَمَّ مَعَ الْخَطِّ وَأَوْ كَذَلِكَ  
 كَيْسًا مَحَلِّسًا بِهِ؟ سَهْ. هُوَ مَحَلِّسٌ رَسْمٌ: هُوَ أَدَّ  
 وَحَبَّ مَتَّكَسًا مَذْهَبًا وَحَقًّا أَمَّا وَصْفُهُ: بِهِ أَنَّهُ  
 مَذْهَبًا حَبَّسَ: هُوَ أَرَى بِهِ سَلَفَهُ: مَذْهَبًا وَصَفًا  
 هُوَ يَتَقَلَّ وَصْفُهُ كَامِسًا: لَا حَبَّ بِهِ قَبْرٌ وَلَا أَمَّا  
 بِهِ أَنَّهُ مَذْهَبًا: إِلَّا أَنَّهُ حَبَّ كَمَا قَبْرُهُ سَلَفُهُ. مَذْهَبًا  
 حَبَّ كَذَلِكَ هُوَ حَبَّسَ: وَصْفُهُ وَلَا أَمَّا هُوَ كَيْسًا  
 كَعَلَمًا كَعَلَمًا؟

إِلَّا هُوَ مَذْهَبًا: وَصْفُهُ حَبَّ وَصْفًا مَعَ خَلِّ حَقًّا  
 وَوَقَب: هُوَ كَابِهَ وَصْفُهُ حَبَّ مَذْهَبًا أَحَدًا مَعَ أَمَّا  
 مَحَلِّسٌ وَكَلِّ هُوَ كَذَلِكَ مَحَلِّسًا حَبَّ وَصْفًا: هُوَ أَمَّا  
 هُوَ أَدَّ هُوَ وَصْفُهُ لَا أَمَّا كَذَلِكَ مَذْهَبًا. هُوَ كَابِهَ مَذْهَبًا  
 مَذْهَبًا حَبَّ مَحَلِّسًا: أَمَّا وَصْفُهُ مَعَ حَبَّ حَقًّا  
 كَابِهَ وَصْفًا وَصْفًا. هُوَ مَذْهَبًا وَصْفًا وَصْفًا كَابِهَ  
 هُوَ كَابِهَ كَابِهَ كَابِهَ: هُوَ كَابِهَ كَابِهَ كَابِهَ  
 كَابِهَ نَعْمَ: هُوَ كَابِهَ: كَابِهَ وَصْفُهُ مَذْهَبًا حَبَّ  
 مَعَ مَذْهَبًا وَصْفُهُ مَعَ مَذْهَبًا: هُوَ وَصْفُهُ وَصْفًا  
 هُوَ مَحَلِّسٌ بِهِ مَذْهَبًا أَمَّا وَصْفُهُ كَابِهَ: مَذْهَبًا  
 بِهِ كَذَلِكَ كَابِهَ أَمَّا وَصْفُهُ كَابِهَ: هُوَ كَابِهَ لَا  
 أَمَّا بِهِ كَابِهَ أَمَّا كَابِهَ: هُوَ وَصْفُهُ حَبَّ أَمَّا  
 كَابِهَ مَذْهَبًا. إِلَّا سَهْ هُوَ مَحَلِّسٌ وَصْفًا وَصْفًا  
 وَوَقَب. هُوَ مَذْهَبًا وَصْفُهُ كَابِهَ مَذْهَبًا مَعَ كَابِهَ  
 مَعَ هُوَ نَعْمَ: حَبَّ وَصْفُهُ مَعَ مَعَ مَعَ:

makes his sun shine upon the good and the evil<sup>27</sup> and upon the ungrateful and upon Sodom and such like it. The law of love was in his soul and his love shone upon everyone when he squandered his property on account of the needy. When they took his wife from him, he bowed down to them and lowered himself before them and asked after their health and called them 'my lords' in his love for them.<sup>28</sup>

In another place, God brought down from the love of the Perfect [this same] man who loved the good and the bad, sending him as [he had sent] the prophets; he went to slay the evil kings who had intruded into what did not belong to them. So that we might know that the Lord had sent him, [God] met him, after he had chased many peoples with a small number of men, and said to him, 'Your reward shall be very great, because you have come and gone at my word and you did not covet spoils'.<sup>29</sup> Also Melchizedek met him with bread and wine and blessed him because he had kept the commandments.<sup>30</sup>

9. Elijah also pursued Perfection when he girded his loins with love and with kindness and became a messenger of peace. He ran many miles (c.225) ahead of Ahab,<sup>31</sup> his enemy and persecutor, who had thirsted for his blood and had sought to kill him in all [the neighboring] kingdoms, though Elijah had not injured a thing, except when the Lord had compelled him to do these things. He bore witness and said while offering up a sacrifice, 'Answer me, Lord, answer me so that all the people may know that you are God, and by your word I have done all these things'.<sup>32</sup>

Therefore, because of the wrongdoing of the people and the kings who had denied God, [God] destroyed them by means of the prophets. For Elijah prayed and rain fell and he ran to [seek] the honor of the wicked king so that he might enter his house with honor. You see that the prophets [too] desired the life and honor of the world and of its

27. Mt 5:45

28. Gn 12:20

29. Gn 15:1

30. Gn 14:8

31. 1 K 18:46

32. 1 K 18:36-37





kings—while they denied God and offended the prophets.

10. Elisha also pursued Perfection when he fed and gave drink to his enemies as he wished that his enemies would do to him. He sent them to their lord peacefully after they had dined.<sup>33</sup>

But in another place, the Lord brought him down from Uprightness and from love when he did to these children the thing that he would have hated that someone should do to him if he transgressed. To those who sought to kill him he did good things instead of bad, as is appropriate for one who seeks (c.228) Perfection. [But on the other hand,] to those children who laughed and said, 'Go up, bald-head!',<sup>34</sup> he did the thing that love and Uprightness do not do. But it had been the will of Elisha when he fed his enemies. Yet when he killed the children, it was the will of God.

Then there is a place [in the Scriptures] in which the Lord brought the prophets down from Uprightness and from love, while the rest pursued Perfection. If they were overcome [by temptations] here and there, and transgressed Uprightness without a commandment, the Lord reproved them and it was obvious that they had acted foolishly. They [then] washed away their offenses and ascended to love and were confirmed.

11. Abel pursued Perfection when he submitted to his murderer and did not violate love and Uprightness by striking [Cain], the thing that he hated lest someone should strike him. Adam demonstrated his [love of] truth when he did not require vengeance for Abel from the hands of Cain, because he wished that every person would forgive him whenever he would sin. Thus the Lord was content to forgive [Cain] on the day he went astray and did not kill him.

33. 2 K 6:22-23

34. 2 K 2:23-24

## مَدَامُنَا وَأَعَدَا

(9) أَوِ الْكَلْبِ وَهُوَ كَلْبُ حَمْنَةَ: كَبِ أَمَّا مَرَّةً  
 مَعَهُ كَلْبٌ مَحْمُودٌ: هُوَ أَمَّا أَمْرًا وَمَعْلُومًا: هُوَ وَهُوَ  
 مَعْنَى هَكَذَا مَبْرُ أَمَّا حَتَّى حَتَّى هُوَ وَهُوَ: هُوَ وَهُوَ  
 كَبِ: هُوَ حَقٌّ مَحْقَقٌ كَلْبٌ هُوَ كَلْبٌ وَهُوَ: كَبِ  
 الْكَلْبُ مَبْرُ لَا أَمَّا: إِلَّا وَمَعْنَى كَلْبٍ وَهُوَ قَدِ احْتَمَلْنَا  
 نَحْبُ. أَمَّا وَهُوَ: هُوَ كَبِ مَحْمُودٌ كَلْبًا: نَحْبُ مَعْنَى  
 نَحْبُ: وَهُوَ كَلْبٌ كَلْبٌ وَهُوَ كَلْبًا: هُوَ كَلْبٌ مَبْرُ  
 نَحْبًا قَدِ احْتَمَلْنَا وَهُوَ مَعْنَى.

مَعْلُومًا وَهُوَ مَحْمُودٌ وَهُوَ وَهُوَ وَهُوَ  
 هُوَ كَلْبًا: نَحْبُ هُوَ كَلْبًا وَهُوَ كَلْبًا كَلْبًا  
 نَحْبُ هُوَ كَلْبًا: هُوَ وَهُوَ لَمَّا وَهُوَ وَهُوَ وَهُوَ  
 كَلْبًا كَلْبًا: نَحْبُ أَمَّا وَهُوَ نَحْبُ هُوَ حَتَّى  
 مَعْلُومًا وَهُوَ وَهُوَ: هُوَ نَحْبُ نَحْبُ هُوَ  
 كَلْبًا مَحْمُودٌ هُوَ حَتَّى

(10) أَوِ الْكَلْبِ وَهُوَ كَلْبُ حَمْنَةَ: كَبِ أَمَّا  
 كَلْبًا حَقٌّ: هُوَ أَمَّا أَمَّا: أَمَّا وَهُوَ وَهُوَ كَلْبًا  
 حَتَّى حَقٌّ: هُوَ وَهُوَ كَلْبًا مَعْنَى كَلْبًا  
 وَهُوَ.

هَكَذَا أَمَّا أَمَّا مَعْنَى كَلْبًا مَعْنَى  
 هَكَذَا كَلْبًا كَلْبًا مَعْنَى وَهُوَ وَهُوَ وَهُوَ  
 مَعْلُومًا. لَمَّا وَهُوَ وَهُوَ وَهُوَ وَهُوَ  
 كَلْبًا مَعْنَى كَلْبًا: أَمَّا وَهُوَ وَهُوَ وَهُوَ  
 هُوَ كَلْبًا وَهُوَ: هُوَ مَعْنَى: هُوَ وَهُوَ  
 مَبْرُ وَلَا حَبِ مَعْنَى: إِلَّا وَهُوَ وَهُوَ وَهُوَ

12. Each one of them acted in this way in his generation and endured sinners, but did not do evil to them because they hated that a person should do evil to them. They did not do to others the thing that they hated. As they wished for someone to do (c.229) to them, so they did to everyone, to one who treated them well and to one who treated them badly—[all this] so long as the Lord did not force them to do evil to his enemies. They waited for peace in their days, and to be perfected and completed in the Spirit, the Paraclete, and then they would depart from the world.

But God did not desire to make peace in that time, because humanity had not wanted to acknowledge him. On account of this, long beforehand they saw the peace that would come to exist through our Lord Jesus Christ, they asked about this peace and longed for it and our Lord promised them, 'I will give to you this Perfection, which I shall bring about. When I send the Paraclete to the apostles, I will also perfect you because you have waited for me and have pursued the Perfection of the heavenly angels from which Adam your father fell. I will make you and your father Adam ascend to the height from which you have fallen.'<sup>35</sup>

Because of this all the prophets and righteous ones were comforted and all of them slept in faith, love, and Uprightness even though they had not received their promise. Our Lord said to his disciples, 'The prophets and righteous ones waited to see the peace that you are seeing, yet they did not see; and to hear the thing (c.232) that you are hearing, yet they did not hear; if only people would have acknowledged me, I would have made peace in their days, [and] they would have become like you'.<sup>36</sup>

13. For the Lord slew the sinful peoples by means of the prophets so that they might fear and acknowledge him by their own will, but due to their accursed will they were not

35. Apocryphal

36. Mt 13:17



persuaded. All of them fell by the sword until our Lord appeared and won them over by the force of his love and lowliness. He restored them to conviction through his lowliness, [so that] they professed that the Lord is God. Whatever is on the earth was reconciled with whatever is in heaven, though some still rebelled from the love of Jesus by the hardness of their heart.

Our Lord said to his chosen ones, 'I promised the prophets that I would come and perfect them. For the reason they were not perfected is not that they were less than you in being perfected, but because there was no peace in their days. On account of this, Uprightness will arrange [it] so that even those will be perfected.'<sup>37</sup>

Because of this the apostle said, 'We do not have more than they; he foresaw that they would not be perfected without us'.<sup>38</sup> Even more than that he said, since we are the first, He hurried to perfect us before them and not them before us. The Perfect ones of today are the image of the apostles, which is a great gift. The prophets and the first Upright ones, those who were perfected after they had departed from this world (c.233) in the sight of the apostles, were perfected because they had pursued love and Perfection in this world. From Uprightness a person ascends to love and from love he is elevated to Perfection.

14. As for the rest, anyone who is not perfected in this time and then departs from the world is not perfected in that [other] world. But everyone inherits Perfection and whatever level is lower according to his manner of life: teachers who teach many [students], and the strong who bear the diseases of the sick and reconcile many,<sup>39</sup> and everyone as he is found in simplicity of gifts, cheerfulness of mercy, diligence of leadership, or in the tranquility of love that loves without turmoil.

Then each person according to his level, if he empties

37. Apocryphal

38. Heb 11:40

39. Rm 15:1

## مَدَامُنَا وَأَعْدَا

سَرَأَوْهُمُ حَقِينَا وَحَلَبُ يَهُوَا وَيَهُوَا حَبِّ مُدُنٍ نَعْمُ «  
 مَحْسُتًا: هَعَلَا كَعَلَكَدَه هَالَاكَا كَه. هَالَاكَا وَه. هَالَا  
 مُدُنٍ: وَه. حَصْنُهُ أَل وَحَلَبُ إِيْلَا وَإِلَا أَحَب: مُدُنُ إِيْلَا كَه  
 حَقْم: مُدَا وَصَعَبُو إِيْلَا فَكَمَلِيْلَا كَعَتَسَا: أَل حَقْم  
 كَمُنْ إِيْلَا حَقْم مُهَلَا وَهَقْلَاهُ كَه هَوَهْلَاهُ كَلَا  
 حَصْنُهُ أَل وَخَتَا خَتْنَا: ه. وَفَلَا يَهُوَا مُدُنُهُ أُوْم  
 أَحَقْم: مَحْمُودُ إِيْلَا حَقْم هَالَاكَا هَقْم أُوْم كَه مُدَا  
 وَفَلَاهُ مُدُنُهُ.

هَدَه وَ أَلَاكَا خَتَا مُدُنُهُ هَوِيْلَا: هَعَقْدَه مُدُنُهُ  
 دَه مُدُنُهُ أَل هَحْشَا هَحْشَاهَا: كَب لَا عَقْدَه مُدَحْصِيْلَاهُ.  
 هَالَا مُدُنٍ حَلَا حَقْبَهُ وَه. وَخَتَا هَوِيْلَا هَقْم وَسَرَه  
 حَمَلَا وَإِيْلَاهُ سُرَاهُ هَلَا سَرَه: هَحْصَعَصَدَ مُدُنٍ وَإِيْلَاهُ  
 مَحْصَنَ إِيْلَاهُ هَلَا عَقْدَه: إِيْلَا كَلَه أَوِيْلَه كَه حَتَّ إِيْلَا  
 هَحَبْلَا حَمَلَا حَمَحْتَهُ: أَحَقْلَاهُ هَوِيْلَه وَهَوِيْلَه

(13) سَدَّ أُنْثَى لَمِنْ مُدُنَا حَبِّ يَحْتَلَا حَقِيقَتَا  
 مَحْصَقْتَنَا: وَبَسَكُم هَوِيْلَه كَه هَوِيْلَه مَحْ رَحْمَتُهُ هَلَا  
 أَلْقِيْلَه مُهَلَا رَحْمَتُهُ مَنُودَا: هَفَلَه مُدُنُهُ  
 حَمَلَا حَبْلَا وَإِلَاكَا مُدُنٍ هَوِيْلَه أُنْثَى مَحْلِيْلَا وَهَدَه  
 هَوِيْلَه قَدَه: هَوِيْلَه أُنْثَى كَقِيْلَا حَقِيقَتَاهُ: هَوِيْلَه  
 وَخَتْنَا وَه. كَلَا: هَالَاكَا مُدَا وَخَوَلَا هَقْم وَصَعْلَا. كَب  
 أَل مَحْ مَدَه وَنَعْمُ « مَدِيْلَه مُدُنُهُ حَقْمِيْلَا كَدَه:

أَمِنْ وَه مُدُنٍ كَحَقَقَهُ وَه. وَإِلَاكَا وَه. كَحَقَقَا  
 وَإِلَا هَوِيْلَه: مُدُنُهُ لَمِنْ وَإِلَا لَمِنْ: كَه وَخَرَنَ  
 وَه. مَحْمُودُ وَبَسَكُم: إِيْلَا مُهَلَا وَإِلَا حَمَلَا

and consecrates himself, will receive the Paraclete and become Perfect. The apostle showed that God placed the Perfect in the Church, after them the prophets, and after them the strong, the teachers, the builders, and the administrators, and after them [those who have] the gifts of healing.<sup>40</sup> He showed that one level is better than [another] level. The apostle spoke concerning these contemporary gifts that God had placed in the Church.

For the ancient prophets and apostles together take delight in the kingdom according to the word of (c.236) our Lord, 'The sower and the reaper shall rejoice together',<sup>41</sup> [for] these are the prophets and apostles, and all who are perfected rejoice with them and depart from this transitory world.

15. Today, because our Lord came and by the blood of his cross reconciled that which is on the earth and in heaven, people are also persuaded by the prophets and by our Lord and his apostles, by the teachers, the strong, and the exhorters, and everyone has declared that the Lord is God, whether sincerely or not, whether truthfully or wrongfully. Our Lord has been proclaimed today throughout all the creation. Some confessed the Father and some the Son and [others] the Holy Spirit, whether they adhered correctly or not. But they did not talk like these earlier accursed ones, 'What is the message of the Lord?'

On account of this, the Lord reconciled himself with them at this time—even if they were not sure in faith—until the future judgment comes and the Lord Jesus repays everyone according to his deeds and his faith. Therefore, the Lord Jesus does not need anyone today to become a zealot and chastise anyone who acts wickedly, because the Lord himself chastises today whoever transgresses against him, for all the peoples knew that there is a God in heaven who gives death and life.

40. 1 Co 12:28

41. Jn 4:36



## مَدَامُنَا وَأَعْدَا

حَتَّى مَضَى. فَهَلْ دُنَا قَائِلًا مَضَى: وَأَفْ رَأَى  
لَمَّا مَضَى.

فَهَلْ دُنَا أَمَّا عَكْسًا: وَكَلَّا حَ نَلَا مَضَى:  
مَبْرَم سَأَلَ وَخَلَبَ لَأَ مَضَى. نَلَا وَجْ وَأَمَّا: أَسْ  
يَهُ وَبَسَ يَسَ كَمَ قَبْلًا مَضَى وَبَسَ مَضَى مَضَى  
هَلَّا حَتَّى مَضَى. حَتَّى وَجْ وَبَسَ: رَأَى أَلَا وَفَهَلَّا  
وَعَكْسًا وَأَلَا مَضَى مَضَى وَفَهَلَّا: بَحَثًا وَجْ هَلَّا قَبْلًا  
أَلَا وَفَهَلَّا مَضَى مَضَى وَفَهَلَّا مَضَى حَتَّى عَكْسًا  
مَضَى وَفَهَلَّا مَضَى: كَلَّا وَوَلَمَّ يَهُ مَضَى مَضَى  
مَضَى: دُنَا دُنَا حَتَّى مَضَى قَائِلًا مَضَى أَلَا حَتَّى:  
مَضَى مَضَى كَلَّا مَضَى.

(14) هَلَّا وَجْ قَلَّا وَلَا مَضَى: دُنَا رَحَلًا هَلَّا  
يَهُ مَضَى حَتَّى: لَأَ مَضَى: دُنَا حَتَّى: أَلَا مَضَى  
أَسْ وَوَلَمَّ نَلَا مَضَى مَضَى: هَلَّا مَضَى: مَضَى  
وَمَضَى حَتَّى مَضَى مَضَى وَفَهَلَّا وَفَهَلَّا:  
مَضَى حَتَّى مَضَى: هَلَّا أَسْ وَفَهَلَّا مَضَى  
وَمَضَى: دُنَا مَضَى مَضَى مَضَى: وَفَهَلَّا:  
أَلَا دُنَا مَضَى وَفَهَلَّا وَلَا مَضَى:

هَلَّا أَلَا مَضَى: أَلَا أَلَا وَجْ مَضَى: دُنَا  
مَضَى: مَضَى: مَضَى مَضَى مَضَى: هَلَّا  
عَكْسًا وَفَهَلَّا كَلَّا حَتَّى حَتَّى: دُنَا وَفَهَلَّا  
هَلَّا وَفَهَلَّا مَضَى مَضَى مَضَى: هَلَّا وَفَهَلَّا  
هَلَّا وَفَهَلَّا مَضَى وَفَهَلَّا: هَلَّا وَفَهَلَّا وَفَهَلَّا

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Therefore, [the Lord] does not need (c.237) today the prophets as previously, because the evil ones did not understand who killed them nor who saved them. For if the Lord had killed them without the prophets, they would not have known whether the Lord killed them or their idols. They would have kept on supposing that their idols had killed them and they would have offered their supplications all the more. Wherever the Lord had saved them, they would have thought that their idols had saved them and they would have loved them again all the more. [Their] chastisement would have been worthless. They did not know who had punished them, and were not instructed why. Blessed is our Lord Jesus who by the compulsion of his love has redeemed them from the desolation of the idols.

16. Therefore, God does not hold back a person today from love and Perfection. Let us then pursue love, for if a person departs today from the world while he is not [yet] Perfect, our Lord does not perfect him as [he did] the prophets. And if a person does not walk today in the steps of our Lord and of his apostles, he will not go with the prophets. Because after the prophets departed from the world, our Lord perfected them in the sight of the apostles and elevated them to the place of Perfection, they and all the righteous ones who had pursued (c.240) Perfection like them. The compulsion of Jesus' love guided every creature and turned them around to understand that there is a God in heaven, that he created and sustains them.

17. Moreover, this Word greatly excited the creation and it was turned around because they heard that the Son of God had died on account of sinners in order that they might repent and live. All the worlds were stirred; he who gives life to all died on account of his creature. The Gentiles heard of the care of God for them and they trembled and knew that he had died on account of them. They were afraid and discussed with one another, 'How shall we make a defense



to him who formed us and whom we have forgotten? He died for us and yet we do not listen to him. What torment do we deserve?' Or, 'How will we have his compassion unless we repent?' Through this idea the Gentiles repented and were converted—people who were unwilling to be persuaded through the prophets.

18. It is one thing when people hear that a son of Adam died for his companions, but another thing when they hear that the Son of God died for his creation and for his servants. It is not extraordinary that the sons of Adam die on account of their colleagues since their nature is imperfect. But as the Lord, whose (c.241) nature transcends death, died for the evil sons of Adam, human beings were captivated by this love because of this and loved him.

19. Next, let us talk about the love of our fathers because we should imitate their love and their lowliness. Abraham and Isaac pursued Perfection when their wives were taken from them and they did not quarrel or fight. When the well was taken from them, they neither quarreled nor became their enemies. They endured the rape of their riches with joy, and were held captive neither by their possession nor by their wives, as [they were] by the love of and desire for God.

If the Lord had said to them, 'Renounce your wives and let go of your property', as he had said to the apostles, they would have done his will, just as when he had said to them, 'Go out from your land and from your family, and go where I tell you'.<sup>42</sup> Because they loved him and loved [fellow] human beings, they went gladly even while they knew that they had been plundered and cheated and had their wives taken, in order that they might fulfill the commandment of him whom they loved, and in order to continue honoring those whom they loved. Also, whenever

42. Gn 12:1

## مَدَامُنَا وَأَعْدَا

يَوْمَ حُدَّهِ، كَيْفَ مَدَامُنَا وَلَا بَعَثْنَا: لَا بُدَّ بَعَثَ يَوْمَهُ لَا أَيْ مَدَامُنَا  
 مَدَامُنَا حُدَّهِ، وَلَا أَيْ فَدَلَّتْ يَوْمَهُ: يَوْمَهُ يَوْمَهُ وَهَدَّ  
 وَفَدَلَّتْ يَوْمَهُ، مَدَامُنَا أَيْ هَادَّ مَدَامُنَا يَوْمَهُ مَدَامُنَا  
 حُدَّهِ. هَادَّ مَدَامُنَا وَهَدَّ يَوْمَ حُدَّهِ، مَدَامُنَا: يَوْمَهُ يَوْمَهُ وَهَدَّ  
 وَفَدَلَّتْ يَوْمَهُ، أَيْ هَادَّ هَادَّ مَدَامُنَا مَدَامُنَا يَوْمَهُ وَهَدَّ  
 حُدَّهِ: يَوْمَهُ يَوْمَهُ مَدَامُنَا مَدَامُنَا: هَادَّ مَدَامُنَا يَوْمَهُ مَدَامُنَا  
 وَهَدَّ يَوْمَ حُدَّهِ: هَادَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا: حَادَّ يَوْمَهُ  
 مَدَامُنَا مَدَامُنَا: وَهَدَّ مَدَامُنَا وَهَدَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا

(16) لَا أَيْ هَادَّ طَلَا كَدَّ لَأَيْ مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 وَهَدَّ مَدَامُنَا. نَدَّ مَدَامُنَا حَادَّ مَدَامُنَا: مَدَامُنَا وَهَدَّ مَدَامُنَا  
 لَأَيْ مَدَامُنَا مَدَامُنَا لَأَيْ مَدَامُنَا مَدَامُنَا: لَا أَيْ مَدَامُنَا مَدَامُنَا  
 أَيْ وَهَدَّ مَدَامُنَا: هَادَّ لَأَيْ مَدَامُنَا مَدَامُنَا حَادَّ مَدَامُنَا  
 وَهَدَّ مَدَامُنَا: لَا أَيْ مَدَامُنَا حَادَّ مَدَامُنَا: مَدَامُنَا مَدَامُنَا  
 وَهَدَّ مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 أَيْ لَأَيْ مَدَامُنَا وَهَدَّ مَدَامُنَا: حَادَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 وَهَدَّ مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 وَهَدَّ مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 مَدَامُنَا: يَوْمَهُ حَادَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا

(17) هَادَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 هَادَّ مَدَامُنَا: وَهَدَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 وَهَدَّ مَدَامُنَا مَدَامُنَا: هَادَّ مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا  
 مَدَامُنَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا

he asked (c.244) them to sacrifice their sons, they gladly sacrificed, because his love was fixed in their heart and they did his will in all he commanded them.

But had [God] said to them, 'Give up your wives and your sons and your possessions, and go proclaim me wherever I will tell you', it would have been easier for them to leave their wives in celibacy and their living children in their homes and their wealth and everything that belonged to them with their families and go wherever the Lord sent them; much more easily than what he did say to them, 'Go with everything you have with you', because their women were carried away by force to be dishonored before their very eyes, and their sons to be sacrificed in the face of [their sense] of compassion, and their possessions were to be plundered every day as they looked on with their own eyes and endured it—because of the hope of truth, which is to come. But all whom the Lord held back from renunciation and from physical celibacy were to become an example to all who are married in this world, so that they might live like them.

20. Jacob also pursued Perfection when he humbled himself before Esau his brother. He gave the fury of Esau an opportunity to calm down. When his anger had calmed down a little he sent [a message] to him, 'I am your servant'<sup>43</sup> by means of the offerings (c.245) he delivered to him. When Esau approached to meet Jacob, Jacob bowed down to him seven times upon the ground.<sup>44</sup> The enmity of Esau was put to rest and he embraced Jacob, kissed him, and was reconciled to him. Where is our own lowliness today? Who among us is humbled like this before his enemy, bowing down to him and reconciling himself with him?

21. Joseph also pursued Perfection when he repaid good things for bad to his brothers who had sought twice to kill him. The Lord delivered him from their hands, but they

43. Gn 32:18

44. Gn 33:3



*Memra-Nine*

sold him into slavery and he endured great sufferings on account of them. 'His feet were bound in chains and his soul entered into irons',<sup>45</sup> as it is written. He repaid them all noble deeds instead of spiteful things and did not keep a grudge, nor did he become their enemy.<sup>46</sup>

It is also written in [another] place: when he did good things to them in Egypt, they repaid him bad things and plotted to kill him. He endured the evil things like a good worker and did not do evil to them, but instead did good to them, and [so] he excelled and triumphed over every evil with good things. When Israel died, they came beseeching him, 'Our Father gave [this] commandment before he died, "Say to Joseph my son, forgive (c.248) the transgression of your brothers"',<sup>47</sup> because they thought that Joseph had held a grudge and enmity against them, yet, because of his father, he had not treated them badly. Then Joseph raised his voice with sighs and tears and said to his brothers, who were his murderers, 'Do not fear me, for I am subject to God'.<sup>48</sup> And [so] they realized that he was a friend of the Lord like his fathers, and would keep his commandments. For just as his mercies are many, so also his friends increase their kindness.

Just as he makes his sun shine and the rain fall upon the good and the bad, so also his friends shine their love upon the good and the bad. But because people exalt themselves and grieve the heart of their brothers, standing against the commandments of God, he overthrows them here and there in this world, as well as on Judgment day. But if we are sincere, God is kind and good, forever and ever.

The end of the ninth *Memra*, which is on Uprightness and on the love of the Upright and of the holy prophets.

45. Ps 105:18

46. Rm 12:21

47. Gn 50:16

48. Gn 50:19







## مَدَامُنَا وَأَعَدَا

أَحْبَبَ إِلَا أَوْحَا: ةَلَا أَسَدَ حَدَبُحُحَاهُ وَتَسْفُهُ ةَافَا  
 إِلَا زَوْوَاهُ وَتَسْفُهُ ةَلَا أَوْحَا حَاهُ. أَسَا يَد  
 مَحْصُفَاهُ يَمَحُ وَتَسْفُهُ؟ مَحُ مَحُ مَحْصُفَاهُ مَحُ مَحُ  
 حَدَبُحُحَاهُ: مَحْصُفَاهُ حَاهُ ةَمَدُنَا حَاهُ؟ ❖

(21) أَوْ مَحْصُفَاهُ وَتَسْفُهُ حَاهُ وَتَسْفُهُ أَلَا: كَبُ فَنَا لُحْدَا  
 سَكُ حَقْلَا لَلْمَةِ يَد: أَلَا مَحُ وَتَسْفُهُ سَكُ وَتَسْفُهُ  
 ةَلَا أَوْحَا: مَحْدُنَا قَرْمُهُ مَحُ أَسْمُهُ. ةَرَحْمُهُ حَحْبُهُ أَلَا  
 مَحْدُنَا أَوْحَا وَتَسْفُهُ مَحْدُنَا: ةَلَا أَلَا حَقْلَا  
 وَتَسْفُهُ ةَحْفُهُ أَلَا حَاهُ تَسْفُهُ: أَسُ وَتَسْفُهُ. ةَفَنَا أَلَا  
 مَحْدُنَا سَكُ مَحْدُنَا ةَلَا أَسُ حَاهُ أَلَا: ةَلَا ةَلَا  
 حَاهُ حَدَبُحُحَاهُ.

أَوْ حَاهُ مَحْدُنَا: وَتَسْفُهُ حَاهُ لُحْدَا مَحْدُنَا:  
 ةَلَا حَقْلَا فَنَاهُ يَد ةَلَا أَلَا حَاهُ وَتَسْفُهُ سَكُ.  
 ةَلَا مَحْدُنَا سَكُ فَنَاهُ لُحْدَا ةَلَا أَلَا حَاهُ: أَلَا  
 أَلَا حَاهُ ةَلَا أَلَا ةَرَحْمُهُ حَحْبُهُ أَلَا حَاهُ. ةَلَا  
 حَاهُ أَلَا: أَلَا حَاهُ مَحْدُنَا: وَتَسْفُهُ قَمُ أَلَا  
 كَبُ مَحْدُنَا: وَتَسْفُهُ حَاهُ حَاهُ: مَحْدُنَا مَحْدُنَا وَتَسْفُهُ:  
 مَحْدُنَا وَتَسْفُهُ يَد وَتَسْفُهُ أَلَا حَاهُ أَلَا  
 ةَحْبُحُحَاهُ أَلَا: مَحْدُنَا أَلَا لُحْدَا ةَلَا حَاهُ.  
 أَلَا أَلَا مَحْدُنَا مَحْدُنَا حَقْلَا ةَحْبُحُحَاهُ ةَلَا حَاهُ  
 لَلْمَةِ يَد: وَتَسْفُهُ مَحْدُنَا: أَلَا أَلَا مَحْدُنَا: مَحْدُنَا  
 وَتَسْفُهُ أَلَا. مَحْدُنَا وَتَسْفُهُ يَد وَتَسْفُهُ أَلَا حَاهُ:





## Memra-Ten

**Summary:** A sermon arguing against a spiritualizing asceticism in which physical fasting is disdained by those who believe they have superseded anything physical.

(c.249) Concerning the advantage we have when we endure evil things while perfecting good things; and concerning the fasting and lowliness of the body and the soul, [written] by this same holy person. May his prayers help us all, Amen and Amen.

1. It helps us, brothers, to endure evil things while doing good things because Satan opposes us, and whenever we do something good, he schemes against us to cause us afflictions, so that we may not do what is good. Whenever we treat strangers or our brothers well he brings his disciples, wolves in the likeness of lambs, and troubles us through the likeness of our brothers to prevent us being hospitable to strangers or treating our [own] brothers well. But we should neither fear, nor be irritated, nor hold back from all good things, because if we persevere the Lord will defeat him in front of us, and he will not be able to tempt us all the time. (c.252)

2. 'Pray that you do not enter temptation.'<sup>1</sup> If [the evil one] threatens us through adversities or afflictions and we

1. Mt 26:41

## صَادِقًا وَبَعِيدًا

لَا تَهْلُؤُنَا وَإِنَّكَ أَصْلَدُ وَبَعِيدُ حَقًّا  
 كَرِهُنَا مُتَقَدِّمًا. وَلَا تَزِمْنَا مَقَامَنَا  
 وَفِيْنَا هَوْنًا. وَبَعِيدُ كَرِهُنَا وَبَعِيدُ هَوْنًا  
 رَلَّةً لَمْ تَكُنْ لَكُلِّ أَصْلَبَ هَوْنًا.

(1) حُبُّهَا هِيَ كَيْ وَبِهَا أَسْتَبْدَدْتُ: وَبَعِيدُ حَقًّا كَرِهُنَا  
 مُتَقَدِّمًا: مُتَقَدِّمًا مُتَقَدِّمًا حَقًّا: هَوْنًا أَصْلَدُ  
 وَبَعِيدُ وَبَعِيدُ: مُتَقَدِّمًا كَرِهُنَا وَبَعِيدُ كَرِهُنَا: أَسْ  
 وَلَا تَحِبُّ وَبَعِيدُ: أَصْلَدُ وَبَعِيدُ حَقًّا لَأَصْقِيْنَا أَوْ  
 لَأَسْتَبْدَدْتُ: هَوْنًا هَوْنًا أَحْقَبُهَا هَوْنًا وَبَعِيدُ وَبَعِيدُ  
 هَوْنًا كَرِهُنَا وَبَعِيدُ وَبَعِيدُ لَأَصْقِيْنَا مَقَامًا: أَفْلا  
 لَأَسْتَبْدَدْتُ تَهْلُؤُنَا. إِنْ سَبَّ لَمْ تَكُنْ: هَوْنًا هَوْنًا هَوْنًا  
 مَعْمُ مَعْمُ حَقًّا مُتَقَدِّمًا وَبَعِيدُ مَعْمُ مَعْمُ: هَوْنًا  
 مَعْمُ مَعْمُ. هَوْنًا مَعْمُ مَعْمُ وَبَعِيدُ

(2) رَلَّةً كَرِهُنَا وَبَعِيدُ حَقًّا: أَسْ وَبَعِيدُ  
 كَرِهُنَا حَقًّا أَوْ حَبِّ أَوْ حَقًّا: هَوْنًا مَعْمُ حَقًّا: أَوْ  
 هَوْنًا مَعْمُ مَعْمُ وَبَعِيدُ وَبَعِيدُ وَبَعِيدُ: وَبَعِيدُ  
 وَلَا قَلْبًا مَعْمُ هَوْنًا مَعْمُ: هَوْنًا وَبَعِيدُ كَرِهُنَا مَعْمُ

flee from good things, he will also strive to frighten us so that we will not do what is good, in order that we will depart without fruits from this world. For nothing from this world accompanies us except the good that we have done and our fasting and our continual prayer.

3. Let us examine closely our death and see what will go with us from this world to that [other] world. For see, we would not want to travel a short distance or even to someplace nearby—[in] which a person has to do business and is able to work and live—without provisions in this world. For, if in this [world] a person has a hundred resources and still does not wish to proceed without provisions, how shall he travel to that [other] world?

Because if a person does not take anything with him here, no one will give him [anything] there, for they will call him a poor man. We do not wish to become humble in our heart and in our body; through our heart our lowliness and servitude shall be known to God, and through our body our lowliness and servitude shall be revealed to everyone, as it is written: 'Let your lowliness be evident to all people'.<sup>2</sup>

For if a person greets people spiritually,<sup>3</sup> bowing his spiritual head, but not bowing his [physical] head and heart before them, (c.253) his lowliness is evident only to God and is not evident to people, nor does he teach them. If he greets people with external lips, bowing his physical head, his lowliness is apparent to people and he pleases them, but not God, because the Lord is served spiritually and people [are served] through these visible things.

But if we wish to work and teach and be called great ones,<sup>4</sup> we have to wash and purify the inner [self] as well as the outer and the outer as the inner.<sup>5</sup> Our bodies and souls become equally worthy through fasting and prayer

2. Ph 4:5

3. Literally, 'in his heart'.

4. Mt 5:19; Didache 3:3

5. Mt 23:26



## مَدَامُنَا وَجَهْنَا

هَنَا خُلُصَا إِيَّا لِي لُخْلَا وَحُبِّي: هَرَهْ مَع هَرَكَا  
وَحُكَّيْ

(3) بَعْمِ هَوَا مَدَمَمِ مَبَرِ خَتَبِ هَسَا مَنَا  
أُرَا خَصِي مَع هَنَا خُلُصَا دَهْ خُلُصَا. إِيَّا لِي خَلْهَوَا  
رَهْهَوَا أِهْ لَلَاوَا مَنَسَا لَا رُحِي وَتَارَا وَلَا رَهْهَوَا دَهْهَوَا خُلُصَا:  
وَأَسَا دَهْ لَائِي وَرَحْ هَرَحْ مَعْمَصِ إِيَّا وَتَعَكَسِ هَتَا.  
إِيَّا لِي هَوَا: وَأَسَا دَهْ لَائِي مَالَا فَهْهَوَا: لَا رُحَا وَوَلَا  
رَهْهَوَا سَرَهْه: أَسَا تَارَا دَهْه خُلُصَا؟

وَأِي مَع هَوَا لَا إِيَّا خَصِي: لَا إِيَّا مَدَد دَهْ لَائِي:  
إِيَّا خُلُصَا مَنَسَا دَهْ. هَلَا رُحِي وَتَارَا مَنَسَا حَكْ هَوَا:  
وَحَكْ تَارَا مَعْمَصِ مَعْمَصِ مَعْمَصِ لَلَاوَا: هَوَا:  
تَارَا مَعْمَصِ مَعْمَصِ خُلُصَا: أَسَا وَتَارَا:  
وَأَسَا مَعْمَصِ مَعْمَصِ خُلُصَا: خَتَبَا.

إِيَّا لِي مَالَا إِيَّا حَكْه خُلُصَا وَخَتَبَا:  
مَعْمَصِ: وَمَالَا وَخَدَه هَلَا مَعْمَصِ: وَمَعْمَصِ هَكْه  
مَبْهَوَا: لَلَاوَا هِي وَأَسَا مَعْمَصِ مَعْمَصِ خُلُصَا:  
خَتَبَا وَهِي لَا مَالَا مَعْمَصِ هَلَا مَالَا دَهْ. هَلَا  
مَالَا خُلُصَا وَخَتَبَا مَعْمَصِ مَعْمَصِ وَخَكْ مَعْمَصِ: وَمَالَا  
وَقِي: خَتَبَا هِي وَأَسَا مَعْمَصِ مَعْمَصِ هَكْه خَتَبَا هِي  
مَعْمَصِ هَلَا لَلَاوَا: مَالَا وَمَنَا حَكَا هِي مَعْمَصِ:  
هَكْه خَتَبَا دَهْه وَتَارَا.

إِيَّا لِي رُحِي وَتَارَا هَكْه هَتَا وَهَوَا: هَوَا  
مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ:  
هَوَا هَوَا مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ مَعْمَصِ:

and lowliness. Let our bodies fast from foods and pleasures and from every pride of clothing and pleasures of life. Let our souls fast from spiteful words and from controversies and jealousy, zeal, curses, and anger, even enmity and from everything evil and similar to these.

4. Gluttony harms bodies [even] when they are healthy, and hateful words and everything evil harm the soul. In other words, if the soul is harmed, the body is harmed; and if the body is harmed, the soul is harmed. For there is no inner person without an outer [person], and there is no outer [person] without an inner. But if you wish to become perfect and be made pure, pursue justice of the heart and of the body (c.256) and [pursue] sincerity, lowliness, and peace of the heart and body. Because soul and body mutually succeed and fail with one another, together they are praised and together they sit down at table, and those who keep his commandments with their bodies and souls will rest together on the day of the Lord.

But let us lower ourselves before God and people, just as we see our Lord and all his preachers who lowered themselves and became great on account of their lowliness, and bowed down to their enemies; [just as] Israel bowed down to the one who sought to kill him, and humbled his soul and body and bowed to him many times;<sup>6</sup> and as our Lord was humble in his body and his spirit so that he might teach us; and as the prophets and apostles became humble in their bodies and in their souls, that is, they fasted with their bodies from ornamental clothing and all pride, and fasted with their souls from sustenance and from all pleasures. 'Do not be concerned about things belonging to your bodies, or what you shall wear, nor about things belonging to your souls, or what you shall be nourished. The soul is more than food and the body more than clothing.'<sup>7</sup>

6. Gn 33:3

7. Mt 6:25



*The Book of Steps*

5. The Lord commanded those here who are involved in the labor and profit of this world to fast from the bonds of iniquity and from the ties (c.257) of deceit, to release the captives to freedom and fast from injustice and from slander, from fraud and adultery, from usury, pride, and luxury,<sup>8</sup> and from everything that is hateful to them, so that they might not do them to others, lest they find themselves sealed with the names of strangers; but rather, in the name of Jesus let them do everything<sup>9</sup> and heal every disease.

He commanded them to do to all people whatever they wish everyone would do to them. 'Break your bread with a hungry person and invite the strangers into your house and give a garment to the naked and do not turn away from your fellow human being.'<sup>10</sup> When you do these things, then be assured that the Lord will establish you upon the strength of the land and fill your soul with rich food and make your salvation shine like a light; and your righteousness will shine like a lamp, and the glory of God shall overcome you and his salvation will shine upon you.<sup>11</sup>

This is the fast the Lord commanded to almsgivers. But our Lord commanded the solitaries, that is, the merciful ones who do not harm anyone, [both] the ancients and the contemporary ones, to fast from all pleasures, saying through Paul, 'It is better for us not to eat meat or drink wine'.<sup>12</sup> And 'Be careful lest your hearts become heavy through intemperance and intoxication, through the anxiety of the world and through thinking (c.260) about wealth.'<sup>13</sup> Be careful not to be enticed because the peoples [Gentiles] seek all these things.<sup>14</sup> But he commanded the peoples [Gentiles] in this way, 'Be careful not to possess by iniquity, nor to build in sin, nor to build or to acquire as [if] forever; and do not deal with debauchery in the world, because the form of this world will pass away.'<sup>15</sup>

8. *Hermas* Mand. VIII:10, Sim. V:3

9. Col 13:17

10. Is 58:7

11. Is 58:7

12. Rm 14:21

13. Lk 21:34

14. Mt 6:32

15. *Apocryphal*; cf. 1Co 7:30

## مَدَامُنَا وَهَمُنَا

مُدَّه كَلَامُنَا: هُوَ يَصْبِرُ بِهِ حَقَّقَهُ، مَعَ أَتَوْنَا  
 مَعَ مُدَّه، فَهَذَا. لَا لَأَرْفَعُ كَمَ، وَفِي تَقْصُرُ، وَمُنَا  
 أَحَقُّ، هَلَا وَبَقَعْنَا، وَمُنَا لَأَتَوْنَا. تَعْمَلُ كَمَ مَدَامُنَا  
 بِه مَعَ مُدَّه هَلَا هَلَا مَعَ أَحَقُّ هَلَا

(5) لَأَكْمَ وَه مَعَ وَه وَه حَقَّقًا هَلَا وَه وَه حَقَّقًا  
 أَلَمَّا هَلَا: قَمَّ أَتَى، مَدَامُنَا وَه وَه مَعَ قَمَّ هَلَا وَه هَلَا مَعَ  
 مَدَامُنَا وَه وَه مَعَ مَدَامُنَا حَقَّقًا هَلَا وَه وَه مَعَ  
 لَأَكْم مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 وَه هَلَا مَعَ وَه هَلَا مَعَ كَلَامُنَا هَلَا مَعَ مَدَامُنَا وَه هَلَا  
 حَقَّقًا، وَلَا تَحِبُّ، أَتَى، لَأَسْتَبْنَا: هَلَا لَأَسْلَمْنَا، حَقَّقًا  
 تَعْمَلُ: هَلَا كَمَعَ، وَه مَعَ تَحِبُّ، هَلَا رَجَعُ هَلَا مَعَ  
 هَلَا قَاتَمَ.

هَقَمَ أَتَى، وَتَحِبُّ، حَقَّقًا هَلَا مَعَ وَه وَه وَه وَه  
 حَقَّقًا، قَمَّ: وَأَمَّا كَمَ كَمَعَ حَقَّقًا: هَلَا مَدَامُنَا  
 لَأَكْمَ حَقَّقًا هَلَا مَعَ مَدَامُنَا هَلَا مَعَ مَدَامُنَا  
 مَعَ كَمَ مَدَامُنَا. قَمَّ هَلَا كَمَ مَدَامُنَا: هَلَا مَعَ مَدَامُنَا  
 وَه مَعَ مَدَامُنَا هَلَا مَعَ مَدَامُنَا وَه وَه مَعَ مَعَ مَعَ مَعَ مَعَ  
 هَلَا مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 لَأَكْم هَلَا مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 لَأَكْم هَلَا مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ

هَلَا مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 وَه مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 مَدَامُنَا: قَمَّ مَدَامُنَا حَقَّقًا، وَه هَلَا. كَسْتَبْنَا: هَلَا  
 وَه كَمَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 مَدَامُنَا: قَمَّ مَدَامُنَا وَه وَه مَعَ مَدَامُنَا، فَهَذَا: قَمَّ  
 أَتَى، حَقَّقًا هَلَا: وَه مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 هَلَا تَعْمَلُ مَدَامُنَا. هَلَا مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ  
 كَمَعَ، كَمَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ مَعَ

6. God could have made all the world rich and healthy and life-long residents,<sup>16</sup> and not needy people; but he made some rich and some poor and some strangers and some sick. He tempts those who have by those who have not [in order to see] if their affections are for their fellow human beings. If the rich take care of the poor and the healthy [take care of] the sick and the clothed [take care of] the naked and the life-long residents [are hospitable to] the strangers, and if they will do this and have compassion upon those who are worse off than them, those worse off will be able to find relief with the powerful ones and the powerful will be justified through those worse off.

But if they will not do as our Lord commanded—to have compassion on those who are worse off than they—[the Lord] will provide for the poor according to his mercies and will have pity ‘like a poor person’ on this world. These who have not been compassionate will be without fruits and without righteousness on the day of our Lord. For Lazarus was ill-treated and lived (c.261) in this world, but he went to that [other] world and was given rest.<sup>17</sup> But, woe to that rich person who has gone without [spiritual] provisions, because his stomach will not be full with the rich food of the new world.

7. My brothers, take care of the strangers and the needy and the poor and the bereaved and the sick, and let us prepare provisions for ourselves for the long road and for that great world, lest when the doers of good deeds find enjoyment and rest, we shall be tormented in front of them and be afflicted. But when we wish to throw ourselves upon food, we dispute [the validity of the words], ‘It is not what enters the belly that defiles a person, but what issues from the mouth that will defile a person’.<sup>18</sup> And if we desire to be slack from prayer we dispute the words, ‘In our heart let

16. Literally, *bnay bet aba*—‘sons of the household of the father’—i.e., ‘local natives’ belonging to the patriarchal establishment of the community.

17. Lk 16:19ff

18. Mt 15:11



us please our Lord'.<sup>19</sup> If we wish not to be diligent for the church, we dispute the words: 'our heart is a church'.<sup>20</sup> If we wish to adorn ourselves, we are [in effect] saying, 'Inwardly we shall mourn. God does not desire these visible things'. If it pleases us not to comfort one who is naked or poor, we are saying, 'In our soul we shall be justified and shall heal our own illnesses'.

8. Evil teaches us all of these things, so that we might falter and not be diligent in our body and in our soul. But just as [evil] makes us believe that we work in our hearts, it makes us work neither in our heart (c.264) nor in our body. For there is no one who accomplishes righteousness with his heart and does not [also] accomplish [righteousness] with his body, because, from the fullness of the heart, lips speak<sup>21</sup> and, after the thought of the heart, the body moves. As the heart is humble, so the body will [also] be humble.

Moreover, if we wish to possess and to build, we should say, 'we possess while not possessing, and we own [something] but our mind is not bound by it'.<sup>22</sup> But wait. If a person should demand from you your possession, I will watch whether you will give [it] to him and are not bound by it. Or if a person takes it from you, are you not indignant against him, do you not go to court with him and do you not part in anger and become his enemy?

Woe to us who walk in falsehood and cunning. Liars are similar to demons.<sup>23</sup> For, everyone who empties his heart of the land also empties his body of its possession. Therefore, if a possession can be acquired while not being possessed, and a building can be built while we are not attached to it, then even a theft could be committed while [we are] not being robbed, and hateful deeds could be done while not being done. Moreover, we could say, we are heaven and earth and all that is in them—we are [even]

19. Rm 14:8; 2 Co 5:9

20. 1 Co 3:16, 6:19

21. Mt 12:34

22. 1 Co 7:30

23. Jn 8:44



## مَدَامُنَا وَنَحْنَا

(7) أَمْسَتْ: مَهْمَه خَامِسَتُنَا هَضَمْتُمَا هَضَرْتُنَا هَمَكْرَتُنَا  
هَضَمْتُمَا: هَضَبَ كَ رَقُوا لَهُ وَمَا نَكَبْنَا: هَذِهِ خُلُصَا  
وُحَا: وَلَا مَلَا وَهَلْ هَضَبْتُمْ خُتَبَ الْخُدَا هَضَبْنَا سَمْعَ:  
تَلَوْنَاهُ سَمْعَ كَلَمَاتِهِ هَمَلْنَاهُ: أَبَيْ حُسَيْنٍ وَنَعْبَا  
نَعَمَ كَلَا أَوْفَعْنَا وَنَعَمَ وَكَهْ مَبْرَمٍ وَهَلَا حَقْنَهَا  
مَضَعْتُمْ حَقْنُهَا: إِلَّا مَبْرَمٍ وَنُقِمَ مَعَ فَعْمَا: هَهُ مَضَعْتُمْ  
حَقْنُهَا: هَلَا رُحِبَ وَتَلَوْنَا مَعَ رَكْعَا: وَنَعَمَ وَحَكَّ  
نَعَمَ حَقْنُ: هَلَا رُحِبَ وَلَا تَلَوْنَا حَقْنَا: وَنَعَمَ  
وَحَكَّ حَقْنَا: هَهُ: هَلَا رُحِبَ وَتَلَوْنَا: أَمْسَتْ وَهَمَ حَكَّ  
تَلَوْنَا: لَا رُحَا كَلَا حَكَّ وَهَلَسْتُمْ: هَلَا عَفَا كَ  
وَلَا نَسَ لِأَع: أَهُ وَعَكَسَ أَهُ وَهَضَبْتُمْ: أَمْسَتْ وَحَضَعْتُمْ  
رَوَّوْمَ هَضَمْتُمَا: وَمَكَّ نَعْمَةً

(8) هَمَكْرَتُنَا مَدَامُنَا: كَمَعْنَا مَدَامُنَا كَ: مَهْلَا  
وَتَلَوْنَا هَلَا تَلَوْنَا حَقْنُ: هَضَبْتُمْ: إِلَّا أَسَ هَهُ  
وَمَضَعْنَا كَ وَتَلَوْنَا فَكَسْتُمْ: خُبَا كَ وَلَا حَكَّ  
تَعْلَمَسَ هَلَا حَقْنُ: كَلَا حَمَلْنَا أَعَا وَفَكَسَ حَكَّ  
رَوَّوْمَا هَلَا فَكَسَ حَقْنُ: مَهْلَا وَمَعَ أَهُ أَوَّ كَلَا  
مَضَعْتُمْ هَضَمْنَا هَلَا: شَعْمَا وَحَلَا أَلَا قَيْنَا: هَلَا  
وَمَضَبَ حَكَا: هَضَمْنَا هَهُ مَضَبَ قَيْنَا:

هَلَا رُحِبَ أَوَّ وَتَلَوْنَا هَضَبْنَا: أَمْسَتْ وَنُسَبَ قَبْ لَا  
مُسَبَ: هَلَا كَ هَلَا أَهْنُ دَهْ وَحَسَبَ: مَبْرَمٍ تَعْلَمَا أَعَا  
مَبْرَمٍ دَهْ قَسَبَ: هَلَا أَسَا وَمَدَّ أَيْ كَلَا هَلَا أَهْنُ أَيْ  
دَهْ: أَهُ أَيْ أَعَا سَلَفَ دَهْ قَسَبَ: لَا مَدَامُنَا أَيْ

Paradise and Jerusalem. As we do not ardently desire nor are enslaved to that excellent place of which the world is not capable, nor to that household of the Father that only sons (c.265) who have kept the commandments with their body and soul and have become holy ones in the heart and body [are able to] enter there; indeed, just what is the source for this weakness in people, unless it is the contrivance of sin? This doctrine, which is so enfeebled, has the tastes of death hidden in it.

9. But this we have known, that there is nothing in food that defiles and whoever eats is surely not defiled. But his body will become exceedingly heavy and he will live extravagantly,<sup>24</sup> bearing himself with pride and ceasing from the pursuit of Perfection.

Whoever dresses lavishly does not defile himself, but becomes really puffed up and extremely haughty and is brought down from the pursuit of Perfection. Error enters between pleasure, pride, luxury, and haughtiness, these that are not derived from love, and a person becomes fat and petulant, just as the Israelites were petulant. At first, one forgets that he is a covenanter<sup>25</sup> and after a while one will [even] forget that he should serve God, just as the Israelites forgot the Mighty One who had saved them.<sup>26</sup> After he had grown fat with riches and pleasures, then he defiled himself. [He was] not immediately [defiled], but little by little, because he enjoyed delights and lived luxuriously. Gradual, moreover, are the excellent deeds of fasting and asceticism; righteousness increases with lowliness; (c.268) while, [likewise], little by little, spiteful deeds, pleasures, and the delicacies of food defile.

10. When our Lord and the apostles emptied themselves, they emptied themselves completely and fasted fully with

24. Lk 6:45

25. Literally, 'son of the Covenant' (*bar qyama*).

26. Dt 32:15



[both] their bodies and their souls. For they never said, 'We fast' while they lived luxuriously, enjoying delicacies. Nor [did they say], 'We renounce', while possessing. Nor, 'We build as if we do not build'. May no one turn us away from the ascetic discipline of our Lord and his apostles, not even from the fast that the prophets fasted, while they lay upon each side three hundred and sixty days.<sup>27</sup> They bore the iniquity of sinners upon themselves, each for forty days and for all days.<sup>28</sup>

The apostles and the prophets constantly fasted, in order to be an example for us. Our Lord fasted so that he might become an example for us through his fasting and his prayer. Who does not hear and tremble? He who forgives debts and pardons sinners has fasted and made supplication on account of our own iniquity. How much should we ourselves fast and supplicate on account of the wickedness in ourselves and the adversaries we have in the world, and on account of the inheritance that we will have in that world, so that we may go and receive it (c.269) through the grace of our Lord, with our faces uncovered before his face, seeing that we will have kept his commandments?

The end of the tenth *Memra*, which is on the assistance we have when we endure evil things, while doing good things; and on the fasting of the body and the lowliness of the soul.

27. Ezk 4:9

28. 1 K 19:8

## مَدَامُنَا وَهَمُنَا

أَمْعُنَا أَمْعُنَا. هَمُّنَا لَهَا كَهْ إِيْع وَكْ مِصْلَا يَه: هَمْلَا;  
مَكْلَا لَهَا كَه إِيْع وَتَعْمَلْ لَلَكْدَا: أَمْ وَهَمْلَا حَتَّ  
أَمْعُنَا حَمْلَا وَفِيْمَ أَمْعُنَا. مَحْ حَمْلَا وَبَعْضُ حَمْلَا  
هَدَفُهُنَا: هَمُّنَا مِصْلَا. كَه حَمْلَا مِصْلَا وَهَمْلَا  
هَمْلَا فَمِ مِصْلَا: إِيْع حَمْلَا مَكْلَا. حَمْلَا يَه  
حَمْلَا حَمْلَا مِصْلَا وَنَمْلَا هَمْلَا: مِصْلَا وَنَمْلَا حَمْلَا  
مِصْلَا. هَمْلَا مَكْلَا حَمْلَا حَمْلَا مِصْلَا هَمْلَا  
هَمْلَا وَهَمْلَا مِصْلَا

(10) مَدُنْ وَبْ هَمْلَا: كَبْ أَمْلَا وَهَمْلَا: مَكْلَا  
أَمْلَا وَهَمْلَا مِصْلَا رُصْلَا حَمْلَا: هَمْلَا وَهَمْلَا. لَا  
حَمْلَا مِصْلَا مِصْلَا أَمْلَا وَنَمْلَا: كَبْ مِصْلَا وَهَمْلَا  
هَمْلَا. هَمْلَا وَهَمْلَا وَهَمْلَا: كَبْ مِصْلَا وَهَمْلَا  
مِصْلَا لَا حَمْلَا مِصْلَا: لَا إِيْع لَمْلَا مَحْ وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا هَمْلَا وَهَمْلَا وَهَمْلَا: كَبْ وَهَمْلَا  
مِصْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا  
هَمْلَا وَهَمْلَا مِصْلَا وَهَمْلَا مِصْلَا مِصْلَا

هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
وَكْ وَهَمْلَا مِصْلَا. هَمْلَا مِصْلَا وَهَمْلَا: وَكْ وَهَمْلَا مِصْلَا  
حَمْلَا وَهَمْلَا. مَحْ لَا مِصْلَا وَهَمْلَا وَهَمْلَا مِصْلَا  
هَمْلَا وَهَمْلَا مِصْلَا وَهَمْلَا مِصْلَا مِصْلَا مِصْلَا  
وَحْ هَمْلَا وَهَمْلَا: وَهَمْلَا مِصْلَا وَهَمْلَا وَهَمْلَا  
هَمْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا  
مِصْلَا وَهَمْلَا وَهَمْلَا مِصْلَا مِصْلَا مِصْلَا مِصْلَا



مَدَامُنَا وَهَمُنَا

وَمُنَا: كَبَّ كَتَمَ أَقْتَمَ مِمُّ أَقْتَمَ: مَهْلًا وَبَلًا  
فَهَمِبَّةٌ ❖

مَلَمَ مَدَامُنَا وَهَمُنَا وَحَلَا مَهْمُونا وَاسَلَحَ كَبَّ  
سَهْدًا سَهْدًا كَبَّ حُبَّسَ لُحْلُا: هَلَا رَهْمًا وَهَمُنَا  
هَمَّطًا وَهَمُّا ❖

## Memra-Ten

**Summary:** A sermon arguing against a spiritualizing asceticism in which physical fasting is disdained by those who believe they have superseded anything physical.

(c.249) Concerning the advantage we have when we endure evil things while perfecting good things; and concerning the fasting and lowliness of the body and the soul, [written] by this same holy person. May his prayers help us all, Amen and Amen.

1. It helps us, brothers, to endure evil things while doing good things because Satan opposes us, and whenever we do something good, he schemes against us to cause us afflictions, so that we may not do what is good. Whenever we treat strangers or our brothers well he brings his disciples, wolves in the likeness of lambs, and troubles us through the likeness of our brothers to prevent us being hospitable to strangers or treating our [own] brothers well. But we should neither fear, nor be irritated, nor hold back from all good things, because if we persevere the Lord will defeat him in front of us, and he will not be able to tempt us all the time. (c.252)

2. 'Pray that you do not enter temptation.'<sup>1</sup> If [the evil one] threatens us through adversities or afflictions and we

1. Mt 26:41



## صَادِقًا وَبَعِيدًا

لَا تَهْلُؤُنَا وَإِنَّا لَكُمُ أَهْلٌ وَبَعِيدٌ حَقًّا  
 كَرِهُنَا مُتَقَدِّمًا. وَلَا تَزِمْنَا مَقَرًّا  
 وَفِيْنَا هَوْنًا. وَبَعِيدٌ كَرِهُنَا وَبَعِيدٌ هَوْنًا  
 رَلَّةً لَمْ يَكُنْ لَكُمُ أَهْلٌ وَبَعِيدٌ.

(1) حُبُّهَا هِيَ كَيْ وَبِهَا أَسْتَبْدَى: وَبَعِيدٌ حَقًّا كَرِهُنَا  
 لُحْدًا: مُهْلًا وَمُهْلًا قَامَ حَقُّهُ: هَلَّا أَهْلًا  
 وَبَعِيدٌ وَمَعْنَى: مُهْلًا كَرِهُنَا وَبَعِيدٌ كَرِهُنَا: أَسْ  
 وَلَا تَحِبُّ وَمَعْنَى: أَهْلًا كَرِهُنَا وَبَعِيدٌ لُحْدًا لَأَمَقُّنَا أَوْ  
 لَأَسْتَبْدَى: صَدًا هُوَ أَحَقُّبِهِ هِيَ وَأَقْلَابُهَا وَبَعِيدًا  
 هَمَّامٌ كَرِهُنَا وَبَعِيدٌ وَلَا لَأَمَقُّنَا مَقْلًا: أَهْلًا  
 لَأَسْتَبْدَى تَهَاد. إِنْ سَبَّ لَا تَبْسَلًا: هَلَّا تَبْسَلًا هَلَّا تَبْسَلًا  
 مَعْمُودٌ لُحْدًا مُهْلًا وَبِهَا سَبَّ سَمْعًا: هُوَ كَرِهُنَا  
 مَدِينًا مَعْمُودٌ. هَلَّا مَدِينًا مَعْمُودٌ وَبَعِيدٌ

(2) رَلَّةً كَرِهُنَا وَلَا لَأَمَقُّنَا حَقُّهُنَا. إِنْ وَبِهَا مَدِينًا  
 كَرِهُنَا حَقًّا أَوْ حَبِّ أَوْ حَرَّتَا: هَمَّامٌ مَعْمُودٌ لُحْدًا: أَوْ  
 هُوَ مَدِينًا مَدِينًا وَبِهَا وَلَا تَحِبُّ وَمَعْنَى: وَلَا  
 وَلَا قَلَمٌ مَعْمُودٌ وَلَا لَأَمَقُّنَا: وَلَا كَرِهُنَا كَرِهُنَا مَعْمُودٌ

flee from good things, he will also strive to frighten us so that we will not do what is good, in order that we will depart without fruits from this world. For nothing from this world accompanies us except the good that we have done and our fasting and our continual prayer.

3. Let us examine closely our death and see what will go with us from this world to that [other] world. For see, we would not want to travel a short distance or even to someplace nearby—[in] which a person has to do business and is able to work and live—without provisions in this world. For, if in this [world] a person has a hundred resources and still does not wish to proceed without provisions, how shall he travel to that [other] world?

Because if a person does not take anything with him here, no one will give him [anything] there, for they will call him a poor man. We do not wish to become humble in our heart and in our body; through our heart our lowliness and servitude shall be known to God, and through our body our lowliness and servitude shall be revealed to everyone, as it is written: 'Let your lowliness be evident to all people'.<sup>2</sup>

For if a person greets people spiritually,<sup>3</sup> bowing his spiritual head, but not bowing his [physical] head and heart before them, (c.253) his lowliness is evident only to God and is not evident to people, nor does he teach them. If he greets people with external lips, bowing his physical head, his lowliness is apparent to people and he pleases them, but not God, because the Lord is served spiritually and people [are served] through these visible things.

But if we wish to work and teach and be called great ones,<sup>4</sup> we have to wash and purify the inner [self] as well as the outer and the outer as the inner.<sup>5</sup> Our bodies and souls become equally worthy through fasting and prayer

2. Ph 4:5

3. Literally, 'in his heart'.

4. Mt 5:19; Didache 3:3

5. Mt 23:26

## مَدَامُنَا وَجَهْنَا

هَنَا خُلُصًا إِلَّا أَنْ لُخْلَا وَحُبَّيْ: هَرَهْ مَع هَرَكَا  
وَحُكَّيْ»

(3) نَعْمَ هَقَّ مَدَمَّ مَبْر خَتَب هَسْرَا مَحَلَا  
أَنْ لُخْلَا مَع هَنَا خُلُصًا دَهْ خُلُصًا. هَا لَمَّ حَلَّهْ  
وَحَهْ هَا هَا لَأَوَا مَنَحَا لَا رُحْبِي وَتَارَا وَلَا رَهْ هَا دَهْ خُلُصًا:  
وَأَسْ دَه لَائِي وَرَحْ هَرَحْ مَعْمَصْ إِيَّيْ وَتَعَكَّس هَتَلَا.  
أَنْ لَمَّ هَوَقَا: وَأَسْ دَه لَائِي مَحَلَا فَهَوَقَي: لَا رَحَا وَوَلَا  
رَهْ هَا سَرَهْ: أَيْ تَارَا دَهْ خُلُصًا؟

وَأَنْ مَع هَوَقَا لَا أَنْ لُخْلَا مَعْمَا: لَا إِيَّيْ مَعَد دَه لَأَمَّ:  
إِلَّا خُلُصًا مَنَحْ دَه. هَا رُحْبِي وَتَلَمَّصْ حَكَّيْ هَقَّيْ  
وَحَلَّيْ تَلَبَّيْ» مَعْمَصْ مَعْمَصْ لَأَدَا: هَقَّيْ  
تَلَبَّيْ مَعْمَصْ مَعْمَصْ حَلَّيْ: أَيْ وَصَلَتْ:  
وَأَلَبَّيْ» مَعْمَصْ مَعْمَصْ حَلَّيْ: حَتَّتْهَا.

أَنْ لَمَّ هَا لَائِي حَلَّيْ خُلُصًا وَحَتَّتْهَا:  
هَقَّيْ: وَنَعْلًا وَحَدَّ هَا مَحَّيْ: وَنَعْلًا وَحَدَّ  
مَبْصُورَهْ: لَأَدَا هَا أَلَبَّيْ مَعْمَصْ مَعْمَصْ حَلَّيْ:  
حَتَّتْهَا وَح لَا مَلَبَّيْ» مَعْمَصْ هَا مَلَّك دَهْ. هَا  
هَا لُخْلَا وَحَتَّتْهَا مَعْمَصْ مَعْمَصْ وَحَلَّيْ مَحَّيْ: وَنَعْلًا  
وَقَيْ: حَتَّتْهَا هَا أَلَبَّيْ مَعْمَصْ مَعْمَصْ هَا حَتَّتْهَا هَا  
مَعْمَصْ هَا لَأَدَا: مَحَلَّيْ وَحَدَّ حَلَّيْ هَا مَعْمَصْ:  
هَتَّتْهَا دَهْ حَلَّيْ وَحَلَّيْ.

إِلَّا أَنْ رُحْبِي وَتَحَبَّ هَتَّك هَتَلَمَّا وَهَوَقَا: هَرَهْ  
مَعْمَصْ مَعْمَصْ مَعْمَصْ هَنَا أَيْ كُنَّا هَكُنَّا أَيْ كُنَّا.  
هَرَهْ هَقَّيْ مَعْمَصْ مَعْمَصْ هَتَّقَلَّيْ أَصْبَا حَرَهْ مَحَلَّيْ

and lowliness. Let our bodies fast from foods and pleasures and from every pride of clothing and pleasures of life. Let our souls fast from spiteful words and from controversies and jealousy, zeal, curses, and anger, even enmity and from everything evil and similar to these.

4. Gluttony harms bodies [even] when they are healthy, and hateful words and everything evil harm the soul. In other words, if the soul is harmed, the body is harmed; and if the body is harmed, the soul is harmed. For there is no inner person without an outer [person], and there is no outer [person] without an inner. But if you wish to become perfect and be made pure, pursue justice of the heart and of the body (c.256) and [pursue] sincerity, lowliness, and peace of the heart and body. Because soul and body mutually succeed and fail with one another, together they are praised and together they sit down at table, and those who keep his commandments with their bodies and souls will rest together on the day of the Lord.

But let us lower ourselves before God and people, just as we see our Lord and all his preachers who lowered themselves and became great on account of their lowliness, and bowed down to their enemies; [just as] Israel bowed down to the one who sought to kill him, and humbled his soul and body and bowed to him many times;<sup>6</sup> and as our Lord was humble in his body and his spirit so that he might teach us; and as the prophets and apostles became humble in their bodies and in their souls, that is, they fasted with their bodies from ornamental clothing and all pride, and fasted with their souls from sustenance and from all pleasures. 'Do not be concerned about things belonging to your bodies, or what you shall wear, nor about things belonging to your souls, or what you shall be nourished. The soul is more than food and the body more than clothing.'<sup>7</sup>

6. Gn 33:3

7. Mt 6:25



5. The Lord commanded those here who are involved in the labor and profit of this world to fast from the bonds of iniquity and from the ties (c.257) of deceit, to release the captives to freedom and fast from injustice and from slander, from fraud and adultery, from usury, pride, and luxury,<sup>8</sup> and from everything that is hateful to them, so that they might not do them to others, lest they find themselves sealed with the names of strangers; but rather, in the name of Jesus let them do everything<sup>9</sup> and heal every disease.

He commanded them to do to all people whatever they wish everyone would do to them. 'Break your bread with a hungry person and invite the strangers into your house and give a garment to the naked and do not turn away from your fellow human being.'<sup>10</sup> When you do these things, then be assured that the Lord will establish you upon the strength of the land and fill your soul with rich food and make your salvation shine like a light; and your righteousness will shine like a lamp, and the glory of God shall overcome you and his salvation will shine upon you.<sup>11</sup>

This is the fast the Lord commanded to almsgivers. But our Lord commanded the solitaries, that is, the merciful ones who do not harm anyone, [both] the ancients and the contemporary ones, to fast from all pleasures, saying through Paul, 'It is better for us not to eat meat or drink wine'.<sup>12</sup> And 'Be careful lest your hearts become heavy through intemperance and intoxication, through the anxiety of the world and through thinking (c.260) about wealth.'<sup>13</sup> Be careful not to be enticed because the peoples [Gentiles] seek all these things.<sup>14</sup> But he commanded the peoples [Gentiles] in this way, 'Be careful not to possess by iniquity, nor to build in sin, nor to build or to acquire as [if] forever; and do not deal with debauchery in the world, because the form of this world will pass away.'<sup>15</sup>

8. *Hermas* Mand. VIII:10, Sim. V:3

9. Col 13:17

10. Is 58:7

11. Is 58:7

12. Rm 14:21

13. Lk 21:34

14. Mt 6:32

15. *Apocryphal*; cf. 1Co 7:30

## مَدَامُنَا وَهَمُنَا

مُدَّه كَلَامُنَا: هُوَ يَصْبِرُ بِهِ حَقَّقَهُ، مَعَ الْوَسْطَاءِ  
 مَعَ مُدَّه، فَهَذَا لَا لَأَرْفَعُ كَمَ، فَكَيْتَفَعُ، وَمُنَا  
 أَحَقُّ، هَلَا وَبَقَعْنَا، وَمُنَا لَأَوْفَعُ. تَعْمَلُ كَمَ مَلَا  
 يَدُ مَعَ مَصْنَعًا هَفَّيْنَا مَعَ حَجَّهًا

(5) لَأَكْمَ وَجْ، وَوُضِلَ حَصَلًا هَجَّوْنَا وَوُنَا حُكْمًا  
 أَلَمَّه: قَمَّ أَنْ، مَدَّنَا وَنَرَهْ، مَعَ مَلَمْنَا وَهَلَا مَعَ  
 مَدَامُنَا وَبَطَلَا هَعْنَه، فَضَعْنَا حَسَاوَهْ هَرَهْ، مَعَ  
 لَكَمْنَا مَعَ جَعَمْنَا مَعَ خَلَعْنَا هَمَّ رُبْنَا هَمَّ  
 وَصَلَا مَعَ وَصَلَا هَمَّ كَلَامُنَا هَمَّ مُكَلِّبَمَ وَهَمْنَا  
 حَكَمَه، وَلَا نَحْبَه، أَنْ، لَأَسْتُنَا: هَلَا تَلَمَّسْنَا، كَقَصَدَا  
 نَعْتُنَا: أَلَا كَعَمَدَه وَنَعْمَ نَحْبَه، قُلَا رَجَّه هَسَلَمْنَا  
 قُلَا قَاتَمَ.

هَقَمَ أَنْ، وَنَحْبَه، حَقْلَمَ هَمَّ مَدَمَ وَرَجَمَ وَنَحَبَ  
 حَمَّه، قُلَمَ: وَأَمَلَا كَمَ كَسَمَ حَقَمْنَا: هَلَا صَقَمْنَا  
 أَلَمَّا حَمَلَمَ هَحْزَلَمْنَا لَأَمَّا أَصَمْنَا هَلَا لَأَمْنَا  
 مَعَ كَمَ حَمَمَ. قَبَّ هَكَمَ كَمَ أَحَبَّ: هَمَّجَ لَأَمَّا  
 وَوَاهَبَ مَدَّنَا هَلَا تَعَمَدَه وَوُضِلَا هَتَعَدَ تَعَمَّجَ حَمَّهْنَا  
 هَبَّسَ كَمَ فَهَوَّجَمَ أَمَّ تَعَمَّجَ هَرَّوَمَمَامَ أَمَّ كَصَفَاوَا  
 لَأَوَكَمَ هَبَّوَضَ كَمَ أَمَمَه وَوَدَّنَا هَفَهْوَغَمَه حَكَمَ تَبَّسَ.

هَمَّ رَهْمَا وَهَمَّ مَدَّنَا حَقَبَ رَوَمَلَا. كَسْتَبْنَا: هَمَّ  
 وَجْ كَمَتَمَمْنَا أَمَكَمَ وَلَا مَدَامَعَ لَأَمَّ: هَمَلَا قَمَّ أَنْ،  
 مَدَّنَا: مَبَّعْنَا هَسْتُنَا: وَنَرَهْ، مَعَ مُدَّه، فَهَذَا: قَبَّ  
 أَمَّنَا حَبَّ فَهَكَمَه: وَهَقَمَ هَمَّ كَمَ وَلَا تَأَمَّ هَمَّنَا  
 هَلَا تَعَمَلَا مَصْنَعًا. هَرَّوَمَمَامَ كَمَ وَلَا تَأَمَمَ، كَحَقَّاقَمَ

6. God could have made all the world rich and healthy and life-long residents,<sup>16</sup> and not needy people; but he made some rich and some poor and some strangers and some sick. He tempts those who have by those who have not [in order to see] if their affections are for their fellow human beings. If the rich take care of the poor and the healthy [take care of] the sick and the clothed [take care of] the naked and the life-long residents [are hospitable to] the strangers, and if they will do this and have compassion upon those who are worse off than them, those worse off will be able to find relief with the powerful ones and the powerful will be justified through those worse off.

But if they will not do as our Lord commanded—to have compassion on those who are worse off than they—[the Lord] will provide for the poor according to his mercies and will have pity ‘like a poor person’ on this world. These who have not been compassionate will be without fruits and without righteousness on the day of our Lord. For Lazarus was ill-treated and lived (c.261) in this world, but he went to that [other] world and was given rest.<sup>17</sup> But, woe to that rich person who has gone without [spiritual] provisions, because his stomach will not be full with the rich food of the new world.

7. My brothers, take care of the strangers and the needy and the poor and the bereaved and the sick, and let us prepare provisions for ourselves for the long road and for that great world, lest when the doers of good deeds find enjoyment and rest, we shall be tormented in front of them and be afflicted. But when we wish to throw ourselves upon food, we dispute [the validity of the words], ‘It is not what enters the belly that defiles a person, but what issues from the mouth that will defile a person’.<sup>18</sup> And if we desire to be slack from prayer we dispute the words, ‘In our heart let

16. Literally, *bnay bet aba*—‘sons of the household of the father’—i.e., ‘local natives’ belonging to the patriarchal establishment of the community.

17. Lk 16:19ff

18. Mt 15:11





us please our Lord'.<sup>19</sup> If we wish not to be diligent for the church, we dispute the words: 'our heart is a church'.<sup>20</sup> If we wish to adorn ourselves, we are [in effect] saying, 'Inwardly we shall mourn. God does not desire these visible things'. If it pleases us not to comfort one who is naked or poor, we are saying, 'In our soul we shall be justified and shall heal our own illnesses'.

8. Evil teaches us all of these things, so that we might falter and not be diligent in our body and in our soul. But just as [evil] makes us believe that we work in our hearts, it makes us work neither in our heart (c.264) nor in our body. For there is no one who accomplishes righteousness with his heart and does not [also] accomplish [righteousness] with his body, because, from the fullness of the heart, lips speak<sup>21</sup> and, after the thought of the heart, the body moves. As the heart is humble, so the body will [also] be humble.

Moreover, if we wish to possess and to build, we should say, 'we possess while not possessing, and we own [something] but our mind is not bound by it'.<sup>22</sup> But wait. If a person should demand from you your possession, I will watch whether you will give [it] to him and are not bound by it. Or if a person takes it from you, are you not indignant against him, do you not go to court with him and do you not part in anger and become his enemy?

Woe to us who walk in falsehood and cunning. Liars are similar to demons.<sup>23</sup> For, everyone who empties his heart of the land also empties his body of its possession. Therefore, if a possession can be acquired while not being possessed, and a building can be built while we are not attached to it, then even a theft could be committed while [we are] not being robbed, and hateful deeds could be done while not being done. Moreover, we could say, we are heaven and earth and all that is in them—we are [even]

19. Rm 14:8; 2 Co 5:9

20. 1 Co 3:16, 6:19

21. Mt 12:34

22. 1 Co 7:30

23. Jn 8:44

## مَدَامُنَا وَنَحْنَا

(7) أَمْسَتْ: مَهْمَه خَامِسَتُنَا هَضَمْتُمَا هَضَرْتُنَا هَمَكْتُمَا  
هَضَمْتُمَا: هَضَبَ كَ رَقُوا لَهُ وَمَا نَكَبْنَا: هَذِهِ خُلُصَا  
وُحَا: وَلَا مَلَا وَهَلْ هَضَبْتُمْ خُتَبَ الْخُدَا هَضَبْنَا سَمْعَ:  
تَلَوْنَاهُ سَمْعَ كَلَمَاتِهِ هَمَلْنَا: أَبْجَحَ خُتَبَ وَتَعَبَا  
تَعَبَ كَلَا أَوْفَعْنَا وَنَعَبَ وَكَهْ مَبْرَمَ وَدَلَا حَقْنَهَا  
مَضَعْتُمْ حَقْنُهَا: إِلَّا مَبْرَمَ وَنُقِمَ مَعَ فَعْمَا: هَهُ مَضَعْتُمْ  
حَقْنُهَا. هَا رُحِبَ وَتَلَوْنَا مَعَ رَكْعَا: وَنَعَبَ وَحَكَبَ  
تَعَبَ حَقْنُ. هَا رُحِبَ وَلَا تَلَمَّحُوا حَقْنَا: وَنَعَبَ  
وَحَكَبَ حَقْنَا. هَا رُحِبَ وَتَلَمَّحُوا: أَمْسَتْ وَهَمَ حَكَبَ  
تَلَمَّحُوا: لَا رُحَا كَلَامَا حَكَبَ وَهَلَسْتُمْ. هَا عَفَ كَ  
وَلَا نَسَ لِلَّع: أَهْ وَعَكَسَ أَهْ وَهَضَبْتُمْ: أَمْسَتْ وَحَضَعْتُمْ  
رَوَّوْمَ هَضَمْتُمَا وَنَحَ تَهَضُّوْا

(8) هَمَكْتُمْ مَدَمَ: كَمَعْنَا مَدَلَا كَ: مَلَّهَا  
وَتَلَوْنَا هَلَا تَلَمَّحُوا حَقْنُ هَضَبْتُمْ. إِلَّا أَسَ هَهُ  
وَمَضَعْنَا كَ وَتَلَمَّحُوا فَكَسْتُمْ: خُبَا كَ وَلَا حَكَبَ  
تَعَلَّمَسَ هَلَا حَقْنُ. كَلَمَا لَمَّحُوا أَمَّ وَفَلَسَ حَلَكَا  
رَوَّعْنَا هَلَا فُلَسَ حَقْنُ: مَلَّهَا وَهَمَ لَاهَا وَمَ كَلَا  
مَضَعْتُمْ هَقْنُهَا هَلَا: شَمَعْنَا وَكَلَا أَلَا قَلْنَا: هَاهَا  
وَمَضَبَ كَلَا: هَمَلْنَا هَهُ مَضَبَ قَلْنَا.

هَاهَا رُحِبَ لَاهَا وَتَمَلَّا هَضَبَا: أَمْسَتْ وَنَسَبَ قَبَ لَا  
مُسَبَ: هَاهَا كَ هَلَا أَهَمَ دَهْ وَحَسَبَ. مَبْرَمَ تَعَلَّمَا أَمَّ  
مَبْرَمَ دَهْ قَسَبَ: هَاهَا وَمَدَّ أَمَّ كَهْ هَلَا أَهَمَ أَمَّ  
دَهْ. أَهْ أَمَّ سَلَمَ كَهْ قَسَبَ: لَا مَلَمَّحُوا أَمَّ

Paradise and Jerusalem. As we do not ardently desire nor are enslaved to that excellent place of which the world is not capable, nor to that household of the Father that only sons (c.265) who have kept the commandments with their body and soul and have become holy ones in the heart and body [are able to] enter there; indeed, just what is the source for this weakness in people, unless it is the contrivance of sin? This doctrine, which is so enfeebled, has the tastes of death hidden in it.

9. But this we have known, that there is nothing in food that defiles and whoever eats is surely not defiled. But his body will become exceedingly heavy and he will live extravagantly,<sup>24</sup> bearing himself with pride and ceasing from the pursuit of Perfection.

Whoever dresses lavishly does not defile himself, but becomes really puffed up and extremely haughty and is brought down from the pursuit of Perfection. Error enters between pleasure, pride, luxury, and haughtiness, these that are not derived from love, and a person becomes fat and petulant, just as the Israelites were petulant. At first, one forgets that he is a covenanter<sup>25</sup> and after a while one will [even] forget that he should serve God, just as the Israelites forgot the Mighty One who had saved them.<sup>26</sup> After he had grown fat with riches and pleasures, then he defiled himself. [He was] not immediately [defiled], but little by little, because he enjoyed delights and lived luxuriously. Gradual, moreover, are the excellent deeds of fasting and asceticism; righteousness increases with lowliness; (c.268) while, [likewise], little by little, spiteful deeds, pleasures, and the delicacies of food defile.

10. When our Lord and the apostles emptied themselves, they emptied themselves completely and fasted fully with

24. Lk 6:45

25. Literally, 'son of the Covenant' (*bar qyama*).

26. Dt 32:15



[both] their bodies and their souls. For they never said, 'We fast' while they lived luxuriously, enjoying delicacies. Nor [did they say], 'We renounce', while possessing. Nor, 'We build as if we do not build'. May no one turn us away from the ascetic discipline of our Lord and his apostles, not even from the fast that the prophets fasted, while they lay upon each side three hundred and sixty days.<sup>27</sup> They bore the iniquity of sinners upon themselves, each for forty days and for all days.<sup>28</sup>

The apostles and the prophets constantly fasted, in order to be an example for us. Our Lord fasted so that he might become an example for us through his fasting and his prayer. Who does not hear and tremble? He who forgives debts and pardons sinners has fasted and made supplication on account of our own iniquity. How much should we ourselves fast and supplicate on account of the wickedness in ourselves and the adversaries we have in the world, and on account of the inheritance that we will have in that world, so that we may go and receive it (c.269) through the grace of our Lord, with our faces uncovered before his face, seeing that we will have kept his commandments?

The end of the tenth *Memra*, which is on the assistance we have when we endure evil things, while doing good things; and on the fasting of the body and the lowliness of the soul.

27. Ezk 4:9

28. 1 K 19:8

## مَدَامُنَا وَهَمُنَا

أَمْعُنَا أَمْعُنَا. هَمُّنَا لَهَا كَهْ إِيْع وَكْ مِصْلَا يَه: هَمْلَا؛  
 مَكْلَا لَهَا كَه إِيْع وَتَعْلَم لَلَكُلَا: أَمْ وَهَمْلَا حَتَّ  
 أَمْعُنَا حَمْلَمْلَا وَفِيْمَ أَمْع. مَحْ حَمْلَا وَبَعْضُ حَمْلَاوَا  
 هَدَفُهُنَا: هَمُّنَا مِصْلَمْلَا. كَه حَمْلَا مِصْلَا وَهَمْلَا  
 هَمْلَمْلَا مِصْلَمْلَا: إِيْعَا حَمْلَمْلَا مَكْلَا. حَمْلَمْلَا يَه  
 حَمْلَا حَمْلَا مِصْلَمْلَا وَنَمْلَا هَمْلَمْلَا: مِصْلَا وَنَمْلَا حَمْلَا  
 مِصْلَمْلَا. هَمْلَمْلَا مَكْلَا حَمْلَا مِصْلَا هَمْلَمْلَا  
 هَمْلَمْلَا وَهَمْلَمْلَا مِصْلَمْلَا

(10) مَدُنْ وَبْ هَمْلَمْلَا: كَبْ أَمْلَمْلَا: مَكْلَمْلَا  
 أَمْلَمْلَا وَهَمْلَمْلَا رُصْمَ حَمْلَمْلَا: هَمْلَمْلَا. لَا  
 حَمْلَمْلَا مِصْلَمْلَا أَمْلَمْلَا وَنَمْلَمْلَا: كَبْ مِصْلَمْلَا يَه  
 هَمْلَمْلَا. هَلَا وَهَمْلَمْلَا وَهَمْلَمْلَا: كَبْ مِصْلَمْلَا. هَلَا وَهَمْلَمْلَا  
 يَه كَبْ لَا حَمْلَمْلَا: لَا إِيْع لَمْلَمْلَا مَحْ وَهَمْلَمْلَا وَهَمْلَمْلَا  
 هَمْلَمْلَا هَمْلَمْلَا هَمْلَمْلَا مَحْ رَمْلَا وَتَحْلَا رُصْمَ يَه: كَبْ وَهَمْلَمْلَا  
 مَكْلَا مَبْ مَبْ مَكْلَمْلَا. كَبْ مَكْلَا هَمْلَمْلَا مَكْلَمْلَا هَمْلَمْلَا  
 هَمْلَا وَهَمْلَمْلَا مَكْلَمْلَا وَنَمْلَمْلَا وَنَمْلَمْلَا مَكْلَمْلَا هَمْلَمْلَا  
 مَكْلَمْلَا:

هَمْلَمْلَا وَهَمْلَمْلَا وَهَمْلَمْلَا رُصْمَ يَه هَمْلَمْلَا هَمْلَمْلَا: هَمْلَمْلَا  
 وَهَمْلَمْلَا هَمْلَمْلَا. هَمْلَمْلَا مَدُنْ رَمْلَا: وَهَمْلَمْلَا مَدُنْ  
 حَمْلَمْلَا هَمْلَمْلَا. مَحْ لَا نَمْلَمْلَا هَمْلَمْلَا وَهَمْلَمْلَا مَكْلَمْلَا  
 هَمْلَمْلَا وَهَمْلَمْلَا رَمْلَا هَمْلَمْلَا مَكْلَمْلَا مَكْلَمْلَا؟ مَكْلَمْلَا  
 وَهَمْلَمْلَا كَبْ وَهَمْلَمْلَا: وَهَمْلَمْلَا هَمْلَمْلَا وَهَمْلَمْلَا وَهَمْلَمْلَا  
 هَمْلَمْلَا مَكْلَمْلَا هَمْلَمْلَا وَهَمْلَمْلَا كَبْ حَمْلَمْلَا: هَمْلَمْلَا  
 مَكْلَمْلَا وَهَمْلَمْلَا كَبْ حَمْلَمْلَا: وَهَمْلَمْلَا مَكْلَمْلَا هَمْلَمْلَا



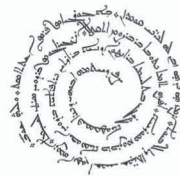


مَدَامُنَا وَهَمُنَا

وَمُنَا: كَبَّ كَتَمَ أَقْتَمَ مِمُّ أَقْتَمَ: مَهْلًا وَبَلًا  
فَهَمِبَتُهُ ❖

مَلَمَ مَدَامُنَا وَهَمُنَا وَهَلَا مَهْوُنَا وَاسَ كَبَّ  
سَهْدًا سَنَقْلًا كَبَّ حُبَّيْنِ لُخْلَا: هَلَا رَهْمًا وَهَكَا  
هَمَّهْمًا وَهَعَا ❖

# The Syriac Book of Steps



## **Texts from Christian Late Antiquity**

12

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# **The Syriac Book of Steps**

**Syriac Text and English Translation**

**Fascicle 1**  
**Translation and Introduction by**  
**Robert A. Kitchen**



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## INTRODUCTION

The *Book of Steps*, a late fourth-century Syriac collection of 30 *mēmre* (or discourses), opens a window on to pre-monastic asceticism in the Syrian Orient, although the text itself has been relatively little read or studied.

While the critical edition was edited by Michael Kmosko in 1926,<sup>1</sup> with a parallel Latin translation and a substantial introduction, it was not until the publication of the English translation by Robert A. Kitchen and Martien F. G. Parmentier in 2004 that the *Book of Steps* appeared in a modern language.<sup>2</sup> These two versions are presented together on facing pages in this bilingual, Syriac/English, edition in the Gorgias Press series *Texts of Christian Late Antiquity*.

The ambiguities of anonymity mark the *Book of Steps*. The author intentionally does not reveal his name and several suggestions in the manuscript margins are not historically recognizable. While it is a large book, there are only two geographical references—one mentioning the Lesser Zab River in northeast Iraq. Moreover, except for Biblical characters no historical names are mentioned by the author.

However, the author presents a vivid portrait of a living Christian community, probably existing in the Persian Empire where Christians were always on the edge of suspicion as sympathizers to the rival Roman Empire. It is, to be sure, an isolated Christian

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<sup>1</sup> *Liber Graduum*, edit./transl. Michael Kmosko, (*Patrologia Syriaca* 3: Paris, 1926).

<sup>2</sup> *The Book of Steps: The Syriac Liber Graduum*, transl. R. A. Kitchen & Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004).



Church which was not aware of and so not entangled in many of the Christological and political controversies raging to the west. This particular community does not yet know monasticism in its classical form, but the author and his students do understand and practice the ascetical life. This is not the extreme asceticism found in works like Theodoret of Cyrrhus' *Historia Religiosa* (A History of the Monks of Syria) that would render Syriac Christianity infamous for its severity, yet a way of life taken very seriously.

The author describes a two-tiered Christian community: the lower level consists of the Upright ones (*kēnā*), who generally are married, have jobs, earn money, but contribute their energy and faith to performing the active acts of charity—feeding the hungry, clothing the naked, healing the sick, visiting the imprisoned. The higher level belongs to the Perfect ones (*gmīrā*) who are celibate, having renounced the world and its possessions. They have neither home nor possessions nor money and neither do they work, praying unceasingly, teaching and mediating conflicts as they wander throughout the region—virtually the life of a monk. However, there is no monastery and continual mention is being made of how the Perfect may participate in and yet stay aloof from the daily life of the town where they carry out their vocation. This leads to plenty of conflict, both internally between the Upright and the Perfect of the church and externally with the secular community and authorities.

The Perfect, alas, are not always perfect. Some scholars prefer the translation “mature,” but it is doubtful the author wanted to be that subtle. His designation of the Perfect ones carries an eschatological ring, for perfect is what these pilgrims in faith are meant to be, are aiming to be, not necessarily what they are at the present. As the author proceeds through the thirty discourses, sermons, and expositions, he regularly draws attention to the ways in which the Perfect are wandering from the disciplined road; and on the other hand, nods approvingly at how the Upright ones through their virtuous hearts and ministries are almost there. If only they would become celibate they too would become Perfect! The author's periodic reiteration of this plea indicates that not too many Upright ones were willing to dispense with their wives.

Sadly, like many other early Christian works, we do not know how the *Book of Steps* turns out, that is, what eventually happened to its author, its faith community, all the Upright and Perfect ones and

other players. Anonymity exacts a price, for if you do not know who wrote the book, or precisely when and where, you cannot know where it has gone. Nevertheless, just as is the case with other early Christian writings, it is the journey along the road that we are permitted to share, and what else matters more?

A summary of the content of the first set of *mēmṛē* or discourses follows.

*Syriac editor's preface.* An editor introduces the reader to the reputation and accomplishments of the intentionally anonymous author. He attaches to the end of the preface the last section of the last *mēmṛā* (30<sup>th</sup>) as a preview of his writing.

*First Mēmṛā.* The anonymous author begins his introduction, observing that those who live fully in the world follow the minor commandments of the Gospel which constitute the status of Uprightness, Adam's refuge after he had fallen from Perfection.

*Second Mēmṛā. About Those Who Want to Become Perfect.* The author continues by describing the Perfect as those who follow the major commandments by which one will live in the Spirit.

*Third Mēmṛā. The Physical and the Spiritual Ministry.* Further distinctions are made between the worldly Upright ones and the higher status of the Perfect ones, who are involved in spiritual ministries, but do not work or labor. Prior to the fall of Adam God had intended that no one would have to work.

*Fourth Mēmṛā. On the Vegetables for the Sick.* The diet of vegetables is a metaphor for the discipline of those still weak in the faith. Attention is focused upon the human need to admonish and judge, and to be offended by judgmental words of enemies.

*Fifth Mēmṛā. On the Milk of the Children.* Another metaphor of the discipline needed for those spiritually immature who would be compromised by associating with sinners. As one progresses towards Perfection, one is able to associate with anyone without imitating or condemning them.

*Sixth Mēmṛā. On Those who are made Perfect and continue to grow.* The depiction of crafting a royal jewel chest parallels the preparation of a person for Perfection.

*Seventh Mēmṛā. On the Commandments of the Upright.* A fuller description of the way of Uprightness, which essentially follows the Ten Commandments and the Golden Rule. The Upright must

avoid magicians and magical practices and some are commissioned to a medical ministry.

*Eighth Mēmṛā. On One Who Gives All He Has to Feed the Poor.* One more discourse centering on the Upright ones, whom the author assures are worthy of salvation, though of a lesser portion since they do not renounce the world.

*Ninth Mēmṛā. On Uprightness and on the Love of the Upright and the Prophets.* An extended series of Biblical expositions regarding the prophets whose violent acts—on the commandment of God—reduced them below the status of Uprightness. This section is an adaptation of Hebrews 11.

*Tenth Mēmṛā.* A sermon directed against a spiritualizing tendency among some of the Perfect in which physical fasting is rejected by those who believe they have superseded any physical activity.

An in-depth introduction to the *Book of Steps*, its literary structure, social situation, and theological issues, can be found in *The Book of Steps: The Syriac Liber Graduum*, introduction and translation by Robert A. Kitchen and Martien F. G. Parmentier (Cistercian Studies 196; Kalamazoo, Michigan: Cistercian Publications, 2004), from which the English translation in this volume is borrowed by permission.



## Syriac Editor's Preface

**Summary:** While desiring anonymity, the author is recognized as one of the last disciples of the Apostles—a spiritual, not scholarly writer. The editor illustrates the author's approach by inserting here the last (and lost) section of the *Liber Graduum*. (c.1)

**O**n that blessed one who published this simple doctrine of his, which is a wealth of mysteries, while desiring to remain anonymous.

Since this blessed one desired to remain anonymous, and no other author tells us anything about him, and since we do not know precisely when he lived, we can only accept the tradition that he was one of the last disciples of the Apostles. And we gather from his words that he was one of the first teachers who wrote in Syriac. We can also conclude from his teaching that he was not an ordinary person.

In order that the greatness and power of this person of God's spiritual understanding might be clear and manifest to the reader, we have taken care to quote the very last section of his work first, and then to give a list of the titles of his sermons. This we have done (c.4) in order that the reader of this section might plainly understand from it that he was a prophet, that he had received the Spirit, the Paraclete, that he was found worthy to speak about God, that through the Holy Spirit he has revealed and interpreted all these mysteries, and that he was a great and perfect man

## مَصِلُّ

مَصِلُّا اَنَا هُكُنَا وَلَا رُكَا وَتَلَدَات هَمَصَا  
 ٥ اَلْمَرَّة حَتَّى لَقِنَا حَمَلَهَا لَهْؤَا وَوَاوَا ٥

مَصِلُّا ٥ وَهُكُنَا اَنَا لَا رُكَا وَتَلَدَات هَمَصَا: ٥ اَلْمَرَّة  
 وَحَمَلَهَا ٥ حَسْبُ مَحْ مَقْدُكُنَا لَا اُكُنَا: ٥ رَحِمَهُ مَلَأَ اَنَا  
 لَا اَلْأَبُ ٥ كَ: اَلَا اَنِّ وَحَمَلَهَا مَحَلَّ وَحَسْبُ مَحْ  
 اَلْحَمْدُ تَهْ اِسْتَمَا وَعَتَمَا اَلْمَرَّة: ٥ اَوَّحَ وَحْ اَفْ مَحْ  
 مَحَلَّ: ٥ وَحْ مَحَلَّ مَبْنُوعًا وَحَمَلَهَا هَمَزًا اَلْمَرَّة  
 اَلْمَرَّة: ٥ هُكُنَا مَسْطَر ٥: ٥ حَتَّى مَحْ تَلَقَّنَا  
 اَلْمَرَّة.

هَمْزًا ٥ اَلْمَرَّة مَبْنُوعًا مَحَلَّ وَحَمَلَهَا: ٥ وَحَمَلَهَا  
 هَمَزًا وَحَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة  
 كَ حَمَلَهَا وَحَمَلَهَا اِسْتَمَا وَحَمَلَهَا قَسَمًا  
 وَحَمَلَهَا نَبَسَ هَمَزًا مَبْنُوعًا هَمْزًا مَحَلَّ حَسْبُ  
 قَسَمًا وَحَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة  
 وَحَمَلَهَا حَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة  
 وَحَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة  
 وَحَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة  
 وَحَمَلَهَا: ٥ اَلْمَرَّة وَحَمَلَهَا: ٥ اَلْمَرَّة

who ranks with the apostles and prophets, like Agabus and his companions who are mentioned in Acts.<sup>1</sup>

He did not receive this powerful and spiritual teaching, which he left to us, from the thoughts of people or from the teaching of the wise, for the simplicity of his speech shows that he was not a scholarly writer.

From the simplicity of his style and the vigorousness of this particular section, we gather and deduce that his style is that of the ancient syriac language, and we are fully convinced that he has accomplished this work through the power of the Holy Spirit alone. He does in fact say himself that he was a prophet, 'If anyone (c.5) asks "from where does he get these things", then he should realize that it has been written, "The spirit of the prophets is subject to the prophets"<sup>2</sup> and "I will pour out my Spirit on all flesh",<sup>3</sup> namely on those who keep the commandments of our Lord and who imitate his humility.'

By this the author shows that he himself kept the commandments of our Lord and imitated his humility. Once again, he clearly speaks about himself also when he says, 'Do not suppose that in our time there are no people who prophesy and discourse about God', and other similar sayings that come out clearly in the first *mēmṛā*, and also in this particular section.

Now let the quotation that we give here serve the same purpose to the reader as an account of his great achievements of the kind that we find in the biographies of fathers like Gregory the Great,<sup>4</sup> blessed Basil the Great,<sup>5</sup> and blessed Evagrius,<sup>6</sup> for our author is their peer in the things of God.

1. Ac 11:28

2. 1 Co 14:32

3. Jl 2:28; Ac 2:17

4. Gregory of Nazianzus

5. Basil of Caesarea

6. Evagrius Ponticus





*Syriac Editor's Preface*

Here then follows the last section of the last *mēmṛā* of his work:<sup>7</sup>

If anyone rejects the testimonies of the Scriptures—of the prophets, of our Lord and of the Apostles—by saying, ‘Who knows whether this is true?’ or by saying, ‘The prophets and the Apostles knew that it was true then, but who today knows that these things are true?’ then he should remember (c.8) that it has been written, ‘The spirit of the prophets is subject to the prophets.’<sup>8</sup> He should also remember the prophet through whom the Lord said, ‘In the last days I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy.’<sup>9</sup> Again he should remember another prophet who said, ‘My heart overflows with good words; I shall proclaim the works of the King. My tongue is like the pen of a skillful scribe, who is fairer in countenance than anyone.’<sup>10</sup>

You see how the Lord poured out his Spirit at certain times and how sons and daughters prophesy, namely, those who keep the commandments of our Lord and who imitate his humility. See how their tongue is ‘the pen of a skillful scribe,’ that is of our Lord, who is fair and beautiful in countenance (this is something that is beyond comprehension), and their tongue is

7. A portion of a *mēmṛā* that is lost at the end of the most complete mss of the *Liber Graduum* (It is placed here in Ms α, but does appear in its correct place at the end of *Mēmṛā* Thirty in Ms R.).

8. 1 Co 14:32

9. Jl 2:28; Ac 2:17

10. Ps 45:1



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a pen to him, with which he writes wonderful rules concerning himself, which tell humanity to get to know him and to keep all his commandments. So do not have doubts and say, 'There are no people who prophesy or discourse about God in our time.' Perhaps you might say, 'I accept the ancient prophets and the Apostles, because they are proved true to me by the signs that God, who spoke through them, has done through them.' If the prophets of our time do not perform any signs, it is because our Lord does not (c.9) want to perform signs through them, seeing that in our time everybody believes in him, and whoever does not believe in the ancient signs will not believe in recent ones either. But as far as we are concerned, through whom no signs happen, let our preaching be accepted on the basis of the testimony of the books of holy people who did perform powerful signs. If the prophets and the Apostles and our Lord, whom we adore, are trustworthy to you, then let them witness with their words, that these are true and conform to theirs.

End of the last section of the work of this holy person.<sup>11</sup>

11. Now, in Ms α, follows a (partly illegible) list of the titles of the *mēmnrē*.



## Mēmṛā One

**Summary:** Humbling one's mind and submitting to the Holy Spirit are necessary in examining the Scriptures. Those living in the world operate by the minor commandments. After Adam fell from Perfection, he remained in the state of Uprightness, from which we, having broken the Golden Rule, have fallen.

(c.12) In which can be found an exposition of the commandments, showing for what purpose each single one has been given and to whom, why our Lord Jesus Christ gave major and minor commandments, and how one can distinguish Perfection from Uprightness, and that through the major commandments one becomes Perfect and through the minor ones Upright.

1. You brothers and fathers, who are our 'brothers and sisters' in Christ,<sup>1</sup> we must inquire into the words of our Lord one by one, as the Apostle said, 'Inquire into these words today, tomorrow, and unto the ages of ages'.<sup>2</sup>

Again he said, 'Exhort one another every day, until the day that is called "today"',<sup>3</sup> that is until death, in order that you may be built up by these words and build up your brothers. And again he said, 'Prove and see what is the will

1. Cf. 1 Tm 5:1-2

2. Apocryphal

3. Heb 3:13

## صَاحِبُنَا صَرُفُنَا

وَأَمَّا هَؤُلَاءِ فَصَفِينَا وَصَفَيْنَا فَمَنْبُتًا: هَؤُلَاءِ وَهَؤُلَاءِ صُنَا  
 أَصْنَبِي فَمَنْبِي فَمَنْبِي حَبْهَؤُلَاءِ: هَؤُلَاءِ صُنَا هَؤُلَاءِ  
 أَصْنَبِي أَنِّي مَنِّي نَعْمَ «صَفِينَا حَفَمَنْبُتًا وَهَؤُلَاءِ هَؤُلَاءِ:  
 هَؤُلَاءِ نَبِي» إِنِّي حَفَمَنْبُتًا مَنِّي قَائِلًا: وَحَفَمَنْبُتًا وَهَؤُلَاءِ  
 نَهْؤُلَاءِ حَفَمَنْبُتًا وَهَؤُلَاءِ قَائِلًا.

(1) كَحَبْنَا أَسْتَحْ هَؤُلَاءِ: أَسْتَحْ هَؤُلَاءِ وَحَفَمَنْبُتًا: رُؤْم  
 هَؤُلَاءِ كَحَبْنَا أَنِّي حَفَمَنْبُتًا وَهَؤُلَاءِ مَنِّي مَنِّي: أَصْنَبِي  
 وَهَؤُلَاءِ حَفَمَنْبُتًا: وَحَفَمَنْبُتًا هَؤُلَاءِ هَؤُلَاءِ حَفَمَنْبُتًا  
 هَؤُلَاءِ أَصْنَبِي: وَحَفَمَنْبُتًا مَنِّي مَنِّي مَنِّي: هَؤُلَاءِ  
 حَفَمَنْبُتًا حَفَمَنْبُتًا وَهَؤُلَاءِ مَنِّي: هَؤُلَاءِ وَهَؤُلَاءِ حَفَمَنْبُتًا:  
 وَهَؤُلَاءِ حَفَمَنْبُتًا وَهَؤُلَاءِ لَأَسْتَحْ. هَؤُلَاءِ أَصْنَبِي: وَهَؤُلَاءِ  
 فَمَنْبِي مَنِّي أَنِّي نَحْنُ وَهَؤُلَاءِ مَفْمَنْبُتًا: هَؤُلَاءِ  
 أَصْنَبِي: وَهَؤُلَاءِ فَمَنْبِي مَنِّي مَنِّي وَتَقَفْ مَفْمَنْبُتًا

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of God, what is acceptable and perfect'.<sup>4</sup> He also said, 'Prove and know whatever is honorable and humble and beautiful, and penetrate into that'.<sup>5</sup> Again he said, 'When the Scriptures are read, two or three or more, (c.13) then let the interpreter (that is, he who participates in the Spirit) interpret it'.<sup>6</sup> And he said, 'the fruits of the Spirit can be summed up as: goodness, lowliness, self-control, patience, gentleness and kindness, joy and peace with all people, and love for all people'.<sup>7</sup>

2. Therefore we must seek the truth, for as our Lord said, the truth will set us free.<sup>8</sup> That implies, however, that we must humble ourselves and subdue our mind,<sup>9</sup> for these are sacrifices to God;<sup>10</sup> this is [God's] will, and to such people he manifests his truth. But there are people who lower themselves to a certain degree only; they do not do it in front of everybody, and they do not subdue their mind. For this reason, they do not know what the truth is. There are others who do subdue their mind, but who do not lower themselves in front of everybody on earth. For this reason, they too are ignorant of the truth.

Indeed, pride is an obstacle preventing knowledge of the truth, and sluggishness is an obstacle to perceiving what lowliness really is. None can know the will of God from ink,<sup>11</sup> but only when he partakes of Him in the Spirit,<sup>12</sup> that is to say, unless he is the gentlest and humblest of all people, in accordance with the passage of Scripture that says: 'To whom shall I look and in whom shall I dwell except in a gentle and humble spirit who keeps my word'.<sup>13</sup> Therefore

4. Rm 12:2

5. Ph 4:8

6. 1 Co 14:27, 28

7. Ga 5:22

8. Jn 8:32; Mt 18:4

9. Literally, 'break our mind'.

10. Ps 51:17

11. That is, by simply reading the Scriptures.

12. Cf. Heb 6:4

13. Is 66:2

## مَصَادِقُ مَبْصُورَا

هَتَائِجَ هَوَاهُ مَقَر. هَاهُ أَصْد: وَأَصْلُهُ وَمَصْدَقُهُ مَلَقًا  
 لَوْحٍ أَوْ لَكُلَا مَعْنَا: يَقْنَعُ بِهِ مَخٍ وَمَقْنَعُهُ: أَيْ هُوَ  
 مَخٍ وَأَعْلَاهُ أَفْ حُوسَل. هَاهُ أَصْد: وَقَاوَا وَهُسَلُ حَقْلُهُ  
 أَتَى: لُحْمًا مَحْصُفَةً: هَمْصُفَتُهُ أَوْ هَمْصُفَتُهُ وَهُسَلُ:  
 مَحْصُفَتُهُ أَوْ مَحْصُفَتُهُ: سَبَّوهُ أَوْ مَحْصُفَتُهُ وَخَمْرٌ مَلْعَمُ:  
 مَشْطًا وَحَفَا مَلْعَمٌ ❖

(2) مَصْدَقًا كَيْ هَوَاهُ وَنَحْنُهُ كَعَنْوَا: وَهُوَ مَعْنَا  
 سَبَّوْ: أَسْبَ وَأَصْد: مَعْنَا: أَيْ هُوَ وَخَمْرٌ تَعْمُ هَتَائِجُهُ  
 وَخَمْرٌ: وَخَمْرٌ أَتَى وَخَمْرُهُ وَخَمْرُهُ وَخَمْرُهُ: هَلْ خَمْرٌ  
 وَخَمْرُهُ هُوَ كَلَّا مَعْنَا: أَسْبَ كَيْ إِنْغَا وَمَحْصُفَتُهُ تَعْمُ  
 مَلْعَمُ: لَا مَبْرُ مَلْعَمُ: هَلَا مَعْنَا وَخَمْرُهُ مَلْعَمُ هُوَ  
 لَا مَبْرُ مَعْنَا أَسْبَ هُوَ. هَاهُ مَعْنَا وَخَمْرُهُ: هَلَا أَصْد  
 تَعْمُ مَخٍ مُلَا وَأَسْبَ كَاوَحَا: مَحْصُفَتُهُ لَا مَبْرُ.

وَمَعْنَا كَيْ مَحْصُفَتُهُ وَخَمْرُهُ وَخَمْرُهُ: هَلْ هُوَ  
 مَحْصُفَتُهُ هُوَ وَمَحْصُفَتُهُ وَلَا مَبْرُ. لَا كَيْ إِنْغَا  
 رَحْمَتُهُ وَخَمْرُهُ مَعْنَا: أَيْ هُوَ مَخٍ وَأَعْلَاهُ أَفْ حُوسَل  
 حُوسَل. أَيْ هُوَ: أَيْ إِنْغَا هُوَ تَسْلَا مَحْصُفَتُهُ وَخَمْرُهُ  
 حَتَّتَعَا: أَسْبَ وَأَصْد: وَخَمْرٌ سَاوَا إِنْغَا إِنْغَا: أَيْ هُوَ  
 مَحْصُفَتُهُ وَهُسَلُ وَخَمْرٌ مَلْعَمُ. مَحْصُفَتُهُ لَا مَبْرُ وَخَمْرٌ  
 مَلْعَمُ هَتَائِجُ مَحْصُفَتُهُ: أَيْ هُوَ كَحَا وَأَعْلَاهُ أَفْ حُوسَل  
 خَمْرٌ كَحَا.

مَحْصُفَتُهُ وَخَمْرٌ كَيْ مَلْعَمُ وَخَمْرُهُ وَخَمْرُهُ  
 هَلَا كَحَا وَهُسَلُ: هَلْ كَحَا وَخَمْرُهُ مَحْصُفَتُهُ وَخَمْرُهُ



only the person who partakes of God in the Spirit can understand Scripture and distinguish the commandments. (c.16)

However, all of us labor for the physical ministry and not for the spiritual ministry.<sup>14</sup> Not one of us hates himself and takes up his cross while lowering himself (which implies that on earth he will not have a support for his head).<sup>15</sup>

The diligent among us merely give alms from their possessions; this is a proper thing to do—in order to get saved thereby—for worldly people. But we really should leave everything,<sup>16</sup> enter into the lowliness of our Lord and into his self-emptying.<sup>17</sup> These things belong to the major commandments; we shall show in more detail what they consist of. Yet as it is, we are living by the minor commandments only, the ‘vegetables’ and the ‘milk’,<sup>18</sup> and not by the major ones, the true ‘solid food’.<sup>19</sup>

Therefore, we do not know how to distinguish the major commandments from the minor ones, nor the higher ministry from the lower ministry. And we do not understand what the significance is of the ‘food of the sick’, which consists of ‘vegetables’, or of the ‘milk of the children’. Equally, we do not know why forgiveness is given to one person only, and not to the other.<sup>20</sup> In the same way, we do not know which commandments must be kept in order to receive the Paraclete, or which ones must be kept by a ‘sick’ person in order to be healed, or which ones a person must keep to ‘grow like a child’. Also, we do not know which are the commandments that have been given to everyone, by which one becomes a ‘blessed one of the Father’,<sup>21</sup> through the pledge of the Spirit.<sup>22</sup> (c.17)

14. Cf. *Mēmṛā* 3

15. Mt 8:20

16. Mk 10:28; cf. Mt 25:21

17. Ph 2:7

18. Rm 14:2

19. 1 Co 3:2

20. Lk 23:43; cf. 7 below

21. Mt 25:34

22. 2 Co 1:22, 5:5

## مَدَامُنَا قَبِ مُنَا

مَصْحُفٌ نَحْنُ: اِنَّ رَجُلًا لَا نَعْلَمُ مَصْحُفٌ دُنَا  
كَأَنَّ.

اَلَا نَعْلَمُ اِنَّ رَجُلًا: اِنَّ رَجُلًا خَبَرَ مَعَ قِسْمَةٍ: اِنَّ رَجُلًا  
وَحْدَتِ خَلْقًا اَوْفَدَ اِلَيْهِ وَنَحْنُ اِنَّ هَلْ نَعْلَمُ دُنَا. هَلْ  
نَعْلَمُ مَصْحُفٌ هَلْ نَعْلَمُ مَصْحُفٌ هَلْ نَعْلَمُ مَصْحُفٌ  
هَلْ نَعْلَمُ مَصْحُفٌ: اِنَّ رَجُلًا قَدْ مَاتَ وَهَذَا: اِنَّ رَجُلًا وَنَحْنُ  
اِنَّ رَجُلًا. اَلَا نَعْلَمُ مَصْحُفٌ هَلْ نَعْلَمُ: اِنَّ رَجُلًا اِنَّ رَجُلًا  
نَعْلَمُ هَلْ نَعْلَمُ: هَلْ نَعْلَمُ اِنَّ رَجُلًا مَصْحُفٌ هَلْ نَعْلَمُ:  
مَصْحُفٌ هَلْ لَا نَعْلَمُ وَنَحْنُ لَا قَدْ مَاتَ وَهَذَا مَعَ  
رَجُلًا: هَلْ لَا نَعْلَمُ اِنَّ رَجُلًا مَعَ اِنَّ رَجُلًا اِنَّ رَجُلًا:  
هَلْ نَعْلَمُ اِنَّ رَجُلًا اِنَّ رَجُلًا وَنَحْنُ: هَلْ نَعْلَمُ وَنَحْنُ:  
هَلْ اِنَّ رَجُلًا مَصْحُفٌ وَنَحْنُ اِنَّ رَجُلًا مَصْحُفٌ: هَلْ نَعْلَمُ لَا  
اِنَّ رَجُلًا. هَلْ نَعْلَمُ هَلْ نَعْلَمُ قَدْ مَاتَ مَصْحُفٌ اِنَّ  
قَدْ مَاتَ هَلْ نَعْلَمُ مَصْحُفٌ هَلْ اِنَّ رَجُلًا اِنَّ رَجُلًا: هَلْ  
نَعْلَمُ وَنَحْنُ اِنَّ رَجُلًا مَصْحُفٌ: هَلْ نَعْلَمُ اِنَّ رَجُلًا  
وَنَحْنُ مَصْحُفٌ: اِنَّ رَجُلًا دُنَا اِنَّ رَجُلًا دُنَا وَنَحْنُ  
وَنَحْنُ.

3. There is however a difference between the gift of the Spirit and the blessing of a 'limited pledge'. We do not understand why some commandments have been given to one individual only, and cannot be used by anybody else. Nor do we know what are those laws by which, if a person keeps them, he is not saved, even though his punishment may be less as a result—laws that do not apply to the Perfect or the Upright.

We also do not understand how, by the Paraclete, one person 'grows' more than another, nor why by 'eating vegetables' one 'sick' person is healed more effectively than another, nor why by 'milk' one 'child' becomes more beautiful than another, nor why one person is blessed more than another when keeping the commandments that have been given to everyone. And we do not know how to serve our Lord physically, nor how we must serve him spiritually, nor why the torment of one person is more tolerable than that of his fellow on the basis of the judgment that has been passed on all. After all, it was the consequence of one's own decision and of his own hardness of heart that he fell from Perfection and even from Uprightness, which is inferior to Perfection.

4. Once our father Adam had fallen from the state of Perfection, he remained in the state of Uprightness. This state is characterized by the fact that one does not do to anyone else what is hateful to oneself, and what one wishes others to do to himself, one does to the other people he meets.<sup>23</sup>

We, however, have fallen (c.20) even from this state. We now do to others what is hateful to ourselves, and whatever we do not want others to do to us, we do to our fellow human being; and as we want to be treated ourselves, we treat nobody else. I personally, and indeed every one of us,

23. The Golden Rule: Mt 7:12; Lk 6:31.

## مَدَامُنَا قَبِ مُنَا

(3) اِسْمُنَا اِهْم حَمْن مَهْمَدَا وَفَمَكَلْمَا هَاسِنَا اِهْم  
 كَهْمَدَا وَهْمَدَا قَمَكَلْمَا. هَلَا مَبَحْنَفْ قَهْمَبُنَا وَحَسَبْ مَب  
 اِنْعِ اَمَحْنَفْ حَكْنَفْ: هَاسِنَا لَا مَحْصَفْ وَنَسْعَفْ دَهْم  
 هَلَا اَمَحْنَفْ اَنْعِ وَنَمَا وَلَا اِنْعِ سَمَا دَهْم: مَلَا وَنَمَا اَنْعِ: اَلَا  
 اَعْنَمَه هَهَا فَعَس دَهْم: هَلَا اَوَم وَنَمَدَا اَنْعِ لَا  
 حَمَمَتَا اَفَلَا حَمَاتَا.

هَلَا مَبَحْنَفْ اَمَحْنَفْ نَمَدَا مَحْمَدَا مَحْمَدَا دَهْمَا  
 قَمَكَلْمَا: هَلَا اَمَحْنَفْ مَحْمَدَهْمَا دَهْمَا مَحْمَدَا  
 مَحْمَدَهْمَا وَنَمَا. هَلَا اَمَحْنَفْ مَحْمَدَا مَحْمَدَا مَحْمَدَا  
 حَمَكَلْمَا: هَلَا اَمَحْنَفْ نَمَدَا دَهْمَا مَحْمَدَا دَهْمَا  
 وَحَمَكَلْمَا اَمَحْنَفْ. هَلَا وَنَمَا اِنْعِ مَحْمَدَا دَهْمَا حَمَكَلْمَا  
 قَمَكَلْمَا: هَلَا وَنَمَا اِنْعِ مَحْمَدَا دَهْمَا حَمَكَلْمَا وَنَمَلَا  
 هَلَا اَمَحْنَفْ هَهَا فَعَس اَعْنَمَه وَنَمَا مَحْمَدَا دَهْمَا  
 وَنَمَلَا وَنَمَلَا دَهْمَا: اَمَحْنَفْ مَحْمَدَا وَنَمَلَا دَهْمَا  
 حَمَكَلْمَا هَهَا مَحْمَدَا هَهَا قَانَمَا وَنَمَلَا مَحْمَدَا  
 مَحْمَدَا

(4) اَوَم اَمَحْنَفْ مَحْمَدَا مَحْمَدَا وَنَمَلَا وَنَمَلَا هَهَا  
 دَهْمَا وَنَمَلَا: مَحْمَدَا وَنَمَلَا هَهَا لَا اَمَحْنَفْ اَمَحْنَفْ  
 وَنَمَلَا وَنَمَلَا دَهْمَا حَمَكَلْمَا: هَهَا مَحْمَدَا هَهَا حَمَكَلْمَا  
 وَنَمَلَا دَهْمَا:

مَحْمَدَا مَحْمَدَا اَمَحْنَفْ مَحْمَدَا وَنَمَلَا: مَحْمَدَا وَنَمَلَا  
 مَحْمَدَا مَحْمَدَا حَمَكَلْمَا مَحْمَدَا وَنَمَلَا مَحْمَدَا  
 مَحْمَدَا مَحْمَدَا هَهَا: هَهَا اَمَحْنَفْ وَنَمَلَا مَحْمَدَا  
 لَا مَحْمَدَا اَمَحْنَفْ اَمَحْنَفْ. مَحْمَدَا اَمَحْنَفْ اَمَحْنَفْ

want others to treat us well. But because we do not treat anybody well, least of all the people who treat us badly, we have abandoned Uprightness. I personally, and indeed all of us, hate to be wronged by someone, even if we have wronged him first. When, therefore, we do wrong to somebody, or when we do wrong to someone in revenge, we have effectively fallen from Uprightness. For we do to others what we hate others to do to us, and we do not want to do to others what we want others to do to us.

We shall explain further about Uprightness in the appropriate place; for the moment, we shall try and define the commandments. We must admit, however, that we do not know for certain what each state comprises with regard to the precise 'nourishments' and 'ministries', nor how much higher the superior state is than the inferior state. Also, we do not understand what our Lord meant when he said, 'In my Father's house there are many places'.<sup>24</sup>

5. Let us begin then to explain what we said above by commenting on each commandment in turn, following the instructions of our Lord.

Now the commandments that have been given to individual people only are the following. To Abraham alone God said, (c.21) 'Sacrifice to me your son whom you love so much'.<sup>25</sup> No one else can fulfill this command today, or else he would be put to death. But one should take this command as an example that one must love God more than one's own son and that one must not put one's son above the teaching of God.

6. Furthermore, the Lord said to Hosea, 'Go, take yourself a harlot as your wife'.<sup>26</sup> But no one else could follow this command today and take a wife who daily commits adultery with other men. If anyone does marry such a wife,

24. Jn 14:2

25. Gn 22:2

26. Ho 1:2

## مَدَامُنَا مَبْصُورًا

وَأَيْمَنَ تِلْكَاتِ كَيْ: مَدِينَهُ هُصْلًا وَهَوَا وَلَا مَهْلًا صَبْرًا  
 حُصْلًا: هَذِهِ كَيْ وَاحْلُمَ كَيْ: فَعَمَّ كَيْ مَعَ قَائِلًا.  
 هُنَا إِنَّا هُصْلًا إِنَّا هُصْلًا: وَأَيْمَنَ تَحْلُمَ كَيْ: أَيْ هُوَ  
 وَاحْلُمَ كَيْ: أَيْ هُوَ هُصْلًا وَاحْلُمَ لَائِمًا: أَيْ هُوَ  
 وَاحْلُمَ كَيْ: يَحْلُمُ كَيْ مَعَ قَائِلًا. وَمَحْزَمٌ وَحْلُمٌ هُنَا  
 يَحْبَبُ كَحِثَّ إِنَّمَا. هُصْلًا وَرُحْبٌ وَنَحْبُهُ كَيْ حَتَّتُمْ:  
 لَا رُحْبٌ لِحَصْبٍ هُوَ.

إِنَّا كَيْ قَائِلًا حَبْصًا وَهَلَا مَحْفَعَصٌ: هُوَ وَهَلَا  
 تَحْبُهُ مَحْمَبٌ: وَأَمَّا لَا يُبَيِّنُ مَحْمَبًا وَقَدْ بَيَّنَّ أَيْمَنَ صَبْرًا  
 سَبْرًا مَعَ هُصْلًا مَحْمَبًا مَحْمَبًا: هَلَا مَحْمَبٌ وَمَحْمَبٌ  
 مَحْمَبًا: هَلَا مَحْمَبٌ مَحْمَبٌ وَمَحْمَبٌ أَيْمَنًا هَلَا أَيْمَنًا  
 وَهَيْمَنًا أَيْمَنًا أَيْمَنًا أَيْمَنًا: أَيْمَنَ وَاحْلُمَ مَحْمَبٌ.

(5) نَعْمًا مَحْمَبًا مَحْمَبًا مَحْمَبًا مَحْمَبًا مَحْمَبًا مَحْمَبًا  
 مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: أَيْمَنًا مَحْمَبًا كَيْ مَحْمَبٌ.

مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: أَيْمَنَ أَيْمَنًا مَحْمَبٌ مَحْمَبٌ:  
 لَأَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ  
 أَيْمَنًا مَحْمَبٌ. هُوَ أَيْمَنًا لَا مَحْمَبٌ وَنَحْبُهُ مَحْمَبٌ مَحْمَبٌ  
 مَحْمَبٌ: وَلَا مَحْمَبًا. إِنَّا أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ  
 أَيْمَنًا: وَنَحْبُهُ لَأَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: هَلَا نَحْبُهُ مَحْمَبٌ  
 مَحْمَبٌ أَيْمَنًا مَحْمَبٌ مَحْمَبٌ.

(6) أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ  
 أَيْمَنًا: هَلَا أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ  
 مَحْمَبٌ: هُوَ أَيْمَنًا مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ  
 مَحْمَبٌ: مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ مَحْمَبٌ: هُوَ مَحْمَبٌ مَحْمَبٌ.

he must do that after she has left the marketplace.<sup>27</sup> The Lord, however, allowed Hosea to take this woman as his wife while she was still standing in the marketplace. This he did in order to admonish, by means of her, the Israelites, who lived in fornication themselves.

So, when they came to judge him for taking a harlot as his wife, he then judged them and condemned them to death, 'If you judge me because I have taken a harlot as my wife at the command of the Lord, then how much sooner will the Lord condemn you to death, because you have fornicated and committed adultery with idols, having abandoned the commandments of the Lord your God'.

7. There is a kind of forgiveness that is given to one individual only, such as to the robber who alone was forgiven without having any works to his credit.<sup>28</sup> Other people are not forgiven when they have no works to refer to, only when they have done penance.

We shall speak about the other commandments elsewhere. (c.24) If you want to understand why this robber was forgiven: in his case the king came to his door while he was not aware of it.<sup>29</sup> He granted him his petition and forgave him. Our Lord disposes of the things that are his own. To you he says, 'Repent and I will forgive you'. So he showed the richness of his mercy by the example of this one person, in order to encourage the penitent, who keep his commandments in their penance: how great are his mercies that he even had pity on someone who had no works to offer, and yet forgave him!

The end of the first *mēmra* which is about the discernment of the commandments.

27. That is, after having given up her profession.

28. Lk 23:42-43

29. Cf. Heb 13:2; Mt 25:40

## مَدَامُنَا قَبِ مُنَا

حَدَّثَهُمْ بِمِ قَبِ مُنَا حَقُّهُمَا أَفْصَحَ لَهُ مُنَا وَتَهَضَّهَ:  
مُحَلِّدُهُمَا وَيَقْصُرُ لَهُ كَحَتِّ أَمْنُنَا ۖ وَآتَمَ:

وَمُنَا وَلَا أَلَهُ وَبِهِ تَهْنُؤُهُ ۖ وَفَعَّلَا أَسْلَأَ: بِهِ، أَنَّهُ  
هُوَ هَسَّتْ أَنَّهُ حَقُّهُمَا: وَلَا أَيْلَهُ، يُسَبِّحُ أَيْلَهُ، كَدِ  
وَعَمَلَا أَسْلَأَ حَقُّهُمَا وَنُنَا: مَعْلَا سَحَقُفِ  
مُنَا حَقُّهُمَا: وَأَسْلَأَهُ حَقُّهُمَا هَاسْلَهُ، كَحَلَّتَا  
هَعَمَلَاهُ، فَمَبْرُتَهُ وَنُنَا كَدَقُفِ ۖ

(7) هَعَمَلُهُمَا وَحَسِبَ بِهِ إِيْعَ أَعْلَاهُ: بِهِ، بِهِ  
وَأَعْلَاهُ حَقُّهُمَا كَحَلَّتُهُ، وَلَا حَقُّهَا: هَلَا مَعْلَاهُ هَعَمَلُهُمَا  
لَأَسْنُنَا وَلَا حَقُّهَا إِلَّا أَنْ لَادِ ۖ

فَمَبْرُتَا إِسْنُنَا حَقُّهُمَا إِسْنُنَا حَقُّهُمَا سَبَّ: وَأَسْنُنَا وَبِ  
أَعْلَاهُ حَقُّهُمَا، أَنْ حَقُّ أَيْلَهُ، وَأَعْلَاهُ: مَحَلُّهَا أَلَا  
حَقُّهُمَا قَبِ لَا وَكَيْفَ هَقَّتْ لَهُ حَقُّهُمَا هَعَمَلُهُمَا.  
مَحَلُّهُمَا مُنَا حَقُّهُمَا هَقَّتْ أَمْنُنَا: وَأَهْدَ هَعَمَلُهُمَا إِيْلَا حَقُّ.  
هَقَّتْهَا هَقَّتْهَا وَنُنَا حَقُّهُمَا هَقَّتْهَا: وَأَسْنُنَا هَقَّتْهَا  
وَسَقَطَتْ ۖ وَلَا حَقُّهَا أَلَا وَنَمَّ هَعَمَلُهُمَا ۖ

مَحَلُّهُمَا مَدَامُنَا قَبِ مُنَا وَحَلَّ فَعَمَلُهُمَا فَمَبْرُتَا ۖ



# Mēmṛā Two

## ABOUT THOSE WHO WANT TO BECOME PERFECT

**Summary:** Perfection is attained through the major commandments, by which one becomes humble and sees the Lord in the Spirit during this life. Those who keep the major commandments eat from the trees of the spiritual paradise, while the minor commandments are like milk and honey for those pursuing the lesser path. The Evil One tries to trick some not to go beyond the minor commandments, yet through the Paraclete one can surpass even the major.

(c.25)

1. Now let us expound the major commandments, through which a person is made Perfect; that is to say, those commandments that were given by our Lord and his apostles to the Perfect, and distinguish them from the ‘vegetables and milk’. Our Lord did not dictate them one by one, and it is not because we are more perfect than him and his apostles that we write them down one by one, but because today there are hardly any people who expound them. So it was necessary to write them down, so that even simple people may attain insight, and everyone may struggle to enter by the narrow gate<sup>1</sup> (c.28) of Perfection, or inherit the place<sup>2</sup> of Uprightness below it.

1. Mt 7:13

2. Jn 14:2, cf. *Memra*-1.4

مُحَاضِرًا وَلَوْ

وَلَا أَلْبَسَ وَرُكْبَ وَنَدَّ مَعْنَاهُ

(1) مَحْضًا نَعْنَاهُ فَمَنْبُتًا وَنَدَّاهُ مَحَاضِرًا إِنْ  
هَتَفَ أُنْثَى مَحْ نَزَلًا هَتَفًا: هُكِبَ وَمَنْ هَتَفَ هَتَفَ  
مُؤَدَّ أُنْثَى كَحَصْنًا هَلَا صَدَّ أُنْثَى مَحْضُهُ هَتَفُهُ. لَا  
هَلَا وَمَحْ مَحْ هَتَفَ هَتَفَ هَتَفَ وَمَحْضُهُ هَتَفَ  
مَحْضُهُ هَتَفَ: إِلَّا مَحْضًا وَكَلَامٌ مَحْضًا مَحْضًا  
حَصْنٌ سَبَبٌ: كَلَامٌ وَنَدَّاهُ أُنْثَى وَنَدَّاهُ أُنْثَى  
هَتَفَ نَدَّاهُ وَنَدَّاهُ كَلَامٌ كَلَامٌ وَنَدَّاهُ هَتَفَ  
حَصْنٌ مَحْضُهُ نَدَّاهُ أُنْثَى وَنَدَّاهُ.

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If someone does not make a sufficient effort, so that he does not even inherit the place below Perfection, he should undergo proper treatment in the quarters of the 'sick' or he should be fattened with the 'milk of the children'. By keeping those commandments that have been given to all people let him become a 'blessed one',<sup>3</sup> in other words, an Upright one. In the case of someone who has fallen from Uprightness, it is necessary for his good works to exceed his evil works in number if he wants to be rescued from hell and be saved, instead of slipping down and sinking into torment. If he does sink into torment after all, at least his agony will be a little more endurable.

2. To those who want to become Perfect, our Lord has said the following:

- To him who strikes you on the cheek, offer the other also; pray for him and be Perfect.<sup>4</sup>
- If anyone forces you to go one mile, go with him two miles.<sup>5</sup>
- If anyone takes your coat by force let him have your cloak as well.<sup>6</sup>
- Love him who hates you, bless him who curses you, pray for the one who harms you and persecutes you.<sup>7</sup>
- Say: 'Our Father (C.29) in heaven, forgive us as we have forgiven'.<sup>8</sup> This is because Jesus said, 'When you are

3. Mt 25:34

4. Lk 6:29; Mt 5:39

5. Mt 5:41

6. Mt 5:40

7. Lk 6:27

8. Mt 6:9,12; Lk 11:2,4

## مَدَامُنَا وَبَاوَم

هَامُنَا وَلَا أَخَرُ نَعْمَهُ وَاقِ حَلَسَهُ مَحَ حَمَمُهُ هَا  
 نَاوَا: حَكَا وَتَمَامَا نَعْمَهُ هَا لُحَامًا أَوْ حَكَا وَتَمَامَا  
 نَعْمَهُ لُحَامًا: أَوْ دَعَا فَمَمَامَا وَحَمَمَامَا أَمَمَامَا  
 وَنَمَامَا حَمَامَا: هُوَ وَبِ قَائِلًا هَا نَقَا دَا مَحَ قَائِلًا:  
 يَقْبِضُ لُحَامَهُ مَحَ حَتَمَامَا هَتَمَامَا مَحَ كَمَامَا هَتَمَامَا  
 وَلَا نَعْمَامَا نَمَامَا دَا حَمَمَامَا أَوْ نَسَا دَا  
 حَمَمَامَا: نَمَامَا فَحَسَّ أَمَمَامَا مَكَمَامَا \*

(2) لَأَكْمَ وَبِ وَنَمَامَا هَمَامَامَا هَمَامَامَا مَدَامَا:  
 وَبِ وَنَمَامَا حَمَامَا مَكَمَامَا فَحَمَامَا دَا إِسْمَامَا هَمَامَا  
 حَمَامَا هَمَامَامَا حَمَامَا.  
 هَمَامَا وَنَمَامَا حَمَامَا مَكَمَامَا. رَا نَمَامَا بَاوَم.  
 هَمَامَا وَنَمَامَا فَحَمَامَا حَمَامَا: حَمَامَامَا نَمَامَا أَوْ  
 مَدَامَامَا.  
 وَبِ حَمَامَا وَنَمَامَا حَمَامَا حَمَامَا وَبِ حَمَامَا هَمَامَا  
 مَكَمَامَا وَنَمَامَامَا حَمَامَا هَمَامَامَا. هَمَامَامَا أَمَمَامَا  
 أَمَمَامَا: أَمَمَامَا وَنَمَامَامَا: حَمَامَا حَمَامَا وَنَمَامَامَا مَكَمَامَا  
 وَنَمَامَا: وَنَمَامَا وَنَمَامَا أَمَمَامَا لَأَمَمَامَا: حَمَامَا لَأَمَمَامَا  
 هَمَامَامَا دَا: هَمَامَامَا أَمَمَامَا فَحَمَامَا

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offering your confession to God, forgive your brother, be reconciled to him and then offer your gift'.<sup>9</sup>

□ Judge not, and you will not be judged; condemn not and you will not be condemned.<sup>10</sup>

□ And who made me a chief or a judge over you?<sup>11</sup>

□ Yet if I do judge, my judgment is true.<sup>12</sup>

□ I have not come to judge the world, but to teach them in lowliness, to save them, and to be an example to my disciples, that they should do as I do.<sup>13</sup>

3. To those who want to become Perfect, I teach this:

□ A good tree bears good fruit.<sup>14</sup>

□ Overcome evil by doing all kinds of good to everyone.<sup>15</sup>

□ I have no support for my head on earth.<sup>16</sup>

□ Imitate me and abide in my love, just as I have kept my Father's commandments and abide in his love.<sup>17</sup>

□ By this all people will know that you are my disciples, that you love one another.<sup>18</sup>

(c.32)

□ A new commandment I give to you, that you love one another, even as I have loved you.<sup>19</sup>

9. Mt 5:23ff

10. Lk 6:37

11. Lk 12:14

12. Jn 8:16

13. Jn 3:17, 9:39

14. Mt 7:17

15. Rm 12:21

16. Mt 8:20

17. Jn 15:10

18. Jn 13:35

19. Jn 13:34

صَلَامًا وَسَلَامًا

هَلْ أَتَيْنَا بِكَ خَمْرًا وَلَا لَآئِينَكَ : هَلْ أَتَيْنَا بِكَ وَلَا أَتَيْنَاكَ

هَمْزُهُ كَمْ أَصْحَابُ كَلْبَةٍ، وَمَا هِيَ؟

وَالْوَالِدَيْنِ إِذَا نَالَا: وَمَنْ هُنَا .

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لِمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَاحِقٌ لَهُ يَوْمَ الدِّينِ هُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ لِيُخْبِرَ أَهْلَ الْبَيْتِ بِمَا فِي الْقُلُوبِ هُوَ الْعَزِيزُ الْحَكِيمُ

تَحْبِبُهُ أَهْلًا ❖

(3) لِّلْمَلِكِ، وَرُجَمَ، وَنُكِّلَ مِنْهُ، : هُوَ صُلَّحُ مَلِكِ اِيْلَا:

وَأَكَلُوا مِنْهَا فَمَا يَتَّخِذُونَ

أَيُّهَا كَرَامَةُ رَأْسِهِ خَصْمُهُ خَلَا يُخَالِفُهُ وَخَلَا

**فصل**

هَكَذَا كَمْ مَصْصٍ دِمْعًا حَارًّا.

وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ أَنَا أَعْلَمُ بِمَا كَانُوا يَعْمَلُونَ  
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَأَلْقِ الْأَكْثَرَ ۚ إِنَّكَ أَعْيُنُ النَّاسِ عَلَىكَ  
وَلَا تُفْهِمُهُمْ ۚ وَارْتَبِطْ بِالْعِلَاقِ ۚ إِنَّكَ عِنْدَ عَيْنَيْ رَبِّكَ تُفْهِمُهُمْ ۚ

فَمِنْهُمَا مِائَةُ أَلْفٍ وَأَلْفٌ مِّنَ الْخَفِ، وَأَمَّا مِائَةُ مِائَةٍ  
أَلْفًا، وَأَلْفٌ مِّنَ الْأَسْخَفِ.

وَمِنْهُمْ مَّنْ يَّهْدِي اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

هَلَا كَمْ أَمْنَهُ، سَبَّحَ عَلَيْهِمُ اللَّهُ؛ وَمَا لَهُ هَظْلًا أَوْ  
هَسْلًا: هَلَا لَا مُلْهُمُ إِلَهُ، كَرِهُنَا إِلَهُ

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□ Bless and do not curse.<sup>20</sup>

□ Do not call one another fool, or empty-head, or idiot, or odious fellow.<sup>21</sup> For if you do that, you will not attain Perfection.

4. Whoever curses, gets angry, or finds a fault in himself but does not eradicate it, will not attain Perfection.

□ Whoever does not leave everything, take up his cross and follow me (that is, my way of life), is not worthy of me.<sup>22</sup> That means, he will not inherit the kingdom of heaven together with those who do take up their cross.

□ Whoever looks back is of no use to me.<sup>23</sup> That means, whoever abandons these major, gentle, and renunciatory commandments, descends to the minor ones.

□ Whoever hates his life, loves me.<sup>24</sup> This refers to whoever does not love the life of this transient world.<sup>25</sup>

□ Everyone who finds his life will lose it.<sup>26</sup> That is, he who weans it, but lets it fast from the world.

(c.33)

□ Whoever does not forgive seventy times seven is not worthy of me.<sup>27</sup> That means that whoever demands reparation for even small injuries will not become Perfect.<sup>28</sup>

□ Whoever does not wash the feet of his enemies—as I did to Iscariot—because he knows that they will hand him over to death is not worthy of me.<sup>29</sup> That means that he will not

20. Rm 12:24

21. Mt 5:22

22. Mt 10:37ff; Luke 14:26ff

23. Lk 9:62.

24. Jn 12:25; literally, 'he who hates his soul (=himself)'.

25. 1 Jn 2:15; 'life' also in Syriac.

26. Mt 10:39

27. Mt 18:21

28. Mk 6:15

29. Jn 13:3-15

## مَحَاضِرُ بِلَاوِي

(4) مَحَ بِلَاوِي كَم أَوْ وَفَرِ أَوْ مَحَلَّس دَه كَهْرُؤَا  
 هَلَا خَفَ كَه: كَهْضَهْهَلَا لَا صُحْلَا.  
 مَحَ وَلَا كَم مَحَم كَلَا هَمُفَلَا رَكْبَهْهَلَا كَلَاوِي  
 هَلَا وَهَ حَبَهْخَتَب: لَا عَمَا كَد. هَلَا وَهَ لَا مَنَا كَم عَقْبُك  
 رَكْبُكَا مَحَلَّهْهَلَا وَهَمُفَلَا.  
 مَحَ وَبِلَاوِي كَم حَصَلَهْهَلَا لَا سَعَب كَد. هَلَا وَهَ وَهَ مَحَ  
 وَهَمُفَلَا هَلَاوِي هَمُفَلَا وَهَمُفَلَا وَهَمُفَلَا وَهَمُفَلَا وَهَمُفَلَا  
 كَه كَهْهْهَلَا.  
 مَحَ وَهَمُفَلَا نَعَمَه: هَلَا وَهَ وَهَمُفَلَا كَد. هَلَا وَهَ وَهَ وَهَ وَلَا  
 وَهَمُفَلَا سَتَقَه وَهَمُفَلَا وَهَمُفَلَا وَهَمُفَلَا.  
 كَلَا وَهَمُفَلَا كَم نَعَمَه نَعَمَه. هَلَا وَهَ وَهَ نَسَمَكَه  
 هَمُفَلَا مَحَ وَهَمُفَلَا.  
 مَحَ وَلَا مَحَم مَحَم كَلَا مَحَم لَا عَمَا كَد: هَلَا  
 وَهَ مَحَ وَهَمُفَلَا هَمُفَلَا أَفَ مَحَم لَا مَحَمُفَلَا.  
 مَحَ وَلَا كَم مَحَم وَهَمُفَلَا وَهَمُفَلَا وَهَمُفَلَا: كَب مَحَم  
 وَهَمُفَلَا مَحَمُفَلَا كَه كَهْهَلَا: أَسَ وَهَمُفَلَا كَهْهْهَلَا:  
 لَا عَمَا كَد: هَلَا وَهَ لَا مَحَمُفَلَا هَلَا وَهَمُفَلَا كَد أَسَ وَهَمُفَلَا  
 هَمُفَلَا وَهَمُفَلَا.



## *Mēmṛā Two*

become Perfect and become my brother, my mother, my sons, and my sisters.<sup>30</sup>

□ Whoever does not go to whoever needs him, as I went to John (the Baptist) who needed me, will be no disciple of mine.<sup>31</sup> That means, he will not be great.<sup>32</sup>

□ Everyone who humbles himself will be exalted, but everyone who exalts himself will be humbled.<sup>33</sup> That is so because (to exalt oneself) is an abomination before God.<sup>34</sup>

□ Give to him who begs from you. That is to say, whatever you possess.<sup>35</sup> If you possess earthly goods, give from out of them. And if you possess heavenly goods, then give from out of those to him who asks for it. Otherwise there will be material envy in the case of someone who holds back material goods, and spiritual envy in the case of someone who holds back the Word from a person who is capable of it.<sup>36</sup>

5. Pray and do not lose heart, that you may not enter into temptations and afflictions.<sup>37</sup> (c.36)

□ [Saint Paul said:] To keep me from boasting of the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to afflict me, to keep me from saying 'I have been highly exalted' or 'I have achieved very much'.<sup>38</sup>

□ Do not be anxious about what you shall eat or what you shall drink.<sup>39</sup> That means: do not work for the sake of your own belly.<sup>40</sup>

□ Those who keep these commandments and who are born

30. Mt 12:49; 2 Co 6:18

31. Mt 3:14

32. Mt 20:26

33. Lk 18:14

34. Lk 16:15

35. Lk 12:33-34; Mt 6:19-21

36. Cf. 1 P 3:15

37. Lk 18:1, 22:40

38. 2 Co 12:7; Jr 9:24

39. Mt 6:25; Lk 12:22

40. Rm 16:18

## مَدَامُنَا وَبَاوَم

مَم وَلَا كَم اُرَمَا كَمَا مَم وَهَمَم كَمَمَم: اَم  
وَاَرَم اُنَا كَمَا مَمَم وَهَمَم كَم: لَا مَمَا كَم  
اَلْحَمَمَا: مَمَم وَب لَا مَمَا وَكَم.

كَمَا وَتَمَم كَم تَمَمَم مَمَمَا مَمَا وَكَمَا وَب  
مَمَمَم: مَمَم وَب مَم مَمَم كَمَا.

كَمَا وَمَمَا كَم مَم كَم: مَمَم وَب مَمَم وَمَم  
كَم. اَم اَمَمَمَا مَمَم: مَمَم مَم. مَمَا مَمَمَمَا:  
مَمَم مَم كَم وَمَمَا كَم. مَمَمَمَا مَمَمَا مَم وَمَم  
مَمَمَمَا: مَمَمَم مَمَمَا مَم وَمَمَا مَمَمَا مَم مَم  
وَمَمَم كَم.

(5) مَمَمَمَا كَم مَمَمَم مَمَا مَمَل كَم: وَلَا مَمَم  
مَمَمَمَا مَمَمَمَم.

وَلَا كَم اَمَمَمَم: مَمَمَمَا وَكَمَمَا اَمَمَم كَم  
مَمَمَا مَمَمَم مَمَمَمَا مَمَمَمَا وَكَمَمَا مَمَمَم كَم وَلَا مَمَم  
وَمَمَم مَمَمَا مَم مَم.

لَا كَم اَمَمَمَا مَمَمَا مَمَمَا مَمَمَمَا: مَمَم وَب  
كَم لَا مَمَمَم مَمَمَمَا مَمَمَم.

اَمَم وَمَمَم كَم مَم مَمَمَمَا مَمَمَمَم مَم  
وَمَم: مَمَمَا كَم وَمَم وَمَمَا وَمَمَا مَمَم: مَمَم وَب  
مَمَمَمَا كَم مَم مَمَم مَمَمَا وَمَم مَمَم: مَمَمَا  
وَمَمَمَا وَمَم مَمَم: مَم مَمَم مَمَمَا وَمَم مَمَمَا  
مَم مَمَمَمَا: مَمَمَمَمَا وَمَم مَمَمَم: مَم مَم  
مَمَمَمَا مَم مَمَم مَمَمَمَمَا مَم مَم مَمَمَمَا: مَم مَم  
اَمَلَا اَم مَمَم مَمَم: مَمَمَا مَم مَمَمَمَا مَمَمَمَا

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again, are like the wind that blows where it wills.<sup>41</sup> That is, they are in heaven with our Lord, and there is no power that can overcome them, because they have conquered in the fighting without, in that they have no strife or battle with humanity; and they have discarded the fear within<sup>42</sup> in that they only fight against sin and not against their brothers, the sons of Adam, even if the latter kill them. Therefore, they have delivered their will and liberty from him who wants to subject them to slavery;<sup>43</sup> they see the Lord himself in the Spirit, in this world as in a mirror, and when they have departed from their bodies, they will see him face to face,<sup>44</sup> as from glory to glory.<sup>45</sup> For they closed their eyes and shut their ears to wickedness, seeing the King in his beauty in distant lands.<sup>46</sup> (c.37)

6. Count everyone better than yourself and become all things to all people.<sup>47</sup>

□ Everyone who does not follow in my footsteps,<sup>48</sup> and does not enter into the house of tax collectors and prostitutes to teach them, as I have done to set you an example,<sup>49</sup> will not become Perfect.

□ Let all people know your forbearance; greet everyone with a holy and pure kiss.<sup>50</sup>

□ Blessed are the pure in heart, blessed are those who make peace with everyone.<sup>51</sup> They are the ones who not only reconcile their own enemies, but also help to settle the disputes of other people with their enemies. Thus they obtain the trees of the paradise above the heavens. Adam was al-

41. Jn 3:8

42. 2 Co 7:5

43. Ga 5:1; Col 3:5; Rm 8:21

44. 1 Co 13:12

45. 2 Co 3:18

46. Is 33:17

47. Ph 2:3; 1 Co 9:22

48. 1 P 2:21

49. Mt 9:10; Lk 15:1

50. Ph 4:5; Rm 16:16

51. Mt 5:8ff



## *Mēmṛā Two*

lowed to eat of these trees<sup>52</sup> and enjoy them, before he obeyed the Evil One, and so was thrown out of paradise; its gates were shut in his face, not to reopen until Jesus decided to do so. For he broke down the wall of hostility,<sup>53</sup> and reconciled himself to the creation, making peace between what is on earth and what is in heaven by the blood of his Cross.<sup>54</sup>

7. Now the large trees of the spiritual paradise, of which those who keep the major commandments eat, are the following: faithfulness, abstinence, (c.40) lowliness, love, hope, truthfulness, and holiness in our Lord.<sup>55</sup> These are the things they eat and enjoy with our Lord.

Finally, I must say that no one should call any food common or unclean, as Simon (Peter) did.<sup>56</sup> These commandments, and other similar ones elsewhere in the New Testament, have been given to the one who wants to become Perfect. This person must use these commandments,<sup>57</sup> and abandon the others that are ‘vegetables and milk’,<sup>58</sup> in the same way as a child gives up [sucking] the milk of his mother as it gradually grows stronger. Then, instead of ‘accuse your brother in court’ and ‘consider him as a Gentile’,<sup>59</sup> the opposite is valid: ‘judge not’,<sup>60</sup> and ‘forgive him whenever he sins against you’.<sup>61</sup>

The minor commandments, and other similar ones that have been given, are like the milk of the children and the vegetables of the weak; their effect is that a person does not grow up and is never healed. For this reason, I have taken special care to expound them, because there are people who want to become Perfect, but find themselves surrounded by the Evil One who out-maneuvers them with

52. Gn 2:16

53. Ep 2:14

54. Col 1:20

55. Ga 5:23; Ep 2:22

56. Ac 10:14; cf. Mk 7:14-19, Ga 2:12

57. That is, the major commandments.

58. That is, the minor commandments.

59. Mt 18:17; cf. Ga 2:14

60. Mt 7:1

61. Lk 17:4



the minor commandments. He prevents them becoming Perfect by making them believe that they would be sinning if they went beyond the minor commandments, but what they do not (c.41) realize is that it would in fact be very good for them to go beyond even the major commandments, provided they do it for the sake of love.

8. If one is prepared to try, it will prove possible not only to surpass the minor commandments for the sake of love, but even the major ones. Our Lord said: To him who strikes you on the cheek, offer the other also.<sup>62</sup> Let such a person yield his back too, and then he will be greater than him who only presents his cheek. Let such a one never seek any revenge at all, and then he will be greater than him who only forgives seventy times seven.<sup>63</sup> Let him go more than [just] a [few] mile[s],<sup>64</sup> and then he will have humbled himself more than Jesus commanded. For he said: If anyone presses you with force to go one mile, go two more with him.<sup>65</sup>

In so treating the minor commandments, he will become ready for the major ones. Then he will teach the adulterers in peace,<sup>66</sup> and be greater than him who does not eat bread with them, who does not mix with them at all. So he teaches his brother in private not to sin. Such a person will also be greater than those who condemn him and dishonor him. Thus he will outgrow the minor commandments, stand fast in the major ones and become Perfect.

And he who stands fast (c.44) in the major commandments, which are gentle, will [go on to] lower himself more than is prescribed by the major commandments. Then he is glorified with our Lord<sup>67</sup> and has become greater than others who are standing fast in them. For it is possible to

62. Lk 6:29

63. Mt 18:21

64. Corrected. This whole passage is not very clear. Cf. section 4 above.

65. Mt 18:22, elsewhere in the LG simply: 'two miles' without 'more'.

66. Cf. Mt 9:11; Mk 2:16; Lk 5:30

67. Rm 8:17

## مَدَامُنَا وَبَاوَح

فَهَمَّيْنَا وَمَنْعَا هَلَا مَحْمَدُ دَعَا، وَبَلَّغْنَاهُ، مَهْلًا  
وَمَحْضًا دَعَا، وَإِلَّا مَدَّيْنَا مَحْمَدُ فَهَمَّيْنَا رَحْمَةً وَسَلَامًا  
دَعَا. هَلَا بَلَّغْنَاهُ، وَإِلَّا مَدَّيْنَا مَحْمَدُ فَهَمَّيْنَا أَوْ مَحْمَدُ  
فَهَمَّيْنَا وَهَوَّيْنَا مَحْمَدُ هَلَا دَعَا.

(8) إِنْ رَجَا كَيْفَ إِيَّاهُ لَا يَدْرِي مَحْمَدُ فَهَمَّيْنَا رَحْمَةً  
وَحُكْمًا، وَإِلَّا أَوْ مَحْمَدُ وَهَوَّيْنَا. أَمَّا دَعَا  
كَيْفَ مَدَّيْنَا: وَمَحْمَدُ مَحْمَدُ كَيْفَ قَصَبًا: فَدَعَا إِيَّاهُ.  
تَلَّغْنَا لَدُنَّ مَدَّيْنَا: هَلَا مَدَّيْنَا دَعَا مَحْمَدُ وَفَقَدَ حُكْمًا  
مَدَّيْنَا. هَلَا تَلَّغْنَا مَحْمَدًا فَكَلَّمَ: هَلَا مَدَّيْنَا دَعَا مَحْمَدُ  
يَهُ وَيَحْمَدُ كَيْفَ مَحْمَدُ مَحْمَدُ. هَلَّا مَدَّيْنَا مَحْمَدًا: هَلَا  
أَمَّا مَحْمَدُ مَدَّيْنَا مَحْمَدُ مَحْمَدُ وَفَقَدَ تَعَمُّدًا. أَمَّا دَعَا كَيْفَ:  
وَمَحْمَدُ وَوَحْدًا كَيْفَ مَحْمَدًا مَحْمَدًا: بَاوَحَ إِيَّاهُ رَحْمَةً.

هَوَّيْنَا نَدَّيْنَا أَوْ دَعَا مَحْمَدُ فَهَمَّيْنَا رَحْمَةً: هَلَّا دَعَا مَحْمَدُ  
وَهَوَّيْنَا هَلَّا مَحْمَدُ أَيْ كَيْفَ مَحْمَدًا: هَلَا مَدَّيْنَا دَعَا مَحْمَدُ  
يَهُ وَلَا أَمَّا مَحْمَدُ، كَيْفَ مَحْمَدُ هَلَّا مَحْمَدُ مَحْمَدُ  
هَوَّيْنَا هَلَّا دَعَا نَدَّيْنَا لَدُنَّ مَحْمَدًا: هَلَا مَدَّيْنَا مَحْمَدُ  
يَهُ وَيَحْمَدُ مَحْمَدُ مَحْمَدُ دَعَا هَلَّا مَحْمَدًا مَحْمَدًا رَحْمَةً  
هَلَّا مَحْمَدُ دَعَا مَحْمَدًا.

يَهُ وَمَحْمَدُ فَهَمَّيْنَا وَهَوَّيْنَا وَبَلَّغْنَاهُ، مَحْمَدًا  
تَلَّغْنَا مَدَّيْنَا مَحْمَدًا وَمَحْمَدُ فَهَمَّيْنَا وَهَوَّيْنَا: هَلَّا  
أَمَّا مَحْمَدُ مَحْمَدُ، هَلَّا مَحْمَدُ مَحْمَدُ وَمَحْمَدُ دَعَا. مَحْمَدًا  
كَيْفَ وَبَلَّغْنَاهُ مَحْمَدًا دَعَا مَحْمَدًا: مَحْمَدًا مَحْمَدًا



### *Mēmṛā Two*

become greater than other people through the Spirit, the Paraclete, when one lowers oneself more than is required by the commandments. Likewise, our Lord said: If I then, your Lord and teacher, who have not sinned or erred, have lowered myself so much, how much more ought not you, who are servants and sinners, to lower yourselves.<sup>68</sup> For since I have lowered myself before evildoers, how much more ought not you to lower yourselves before evil people!

The end of the second *Mēmṛā*

68. Jn 13:14

وَصَحَّاحًا مَصْحُوبًا يُعَقِّدُ نَأْيَهُ عَنْ مُلَا وَاقِفًا. أَوْ مُنْزِلًا  
أَعْنِي: وَارِثًا أَوْ لَا سَلَامًا كَيْ لَا يَصْطَلَّاهُ كَيْ: هُوَ مُنْزِلُهُ أَوْ لَا  
هُوَ حَقُّهُ هُوَ أَصْحَابُهُ: صَعْلًا نَأْيَهُ هُوَ لَا حَقُّهُ: وَخُتْبًا  
أَيْلَهُ هُوَ سَلَامٌ أَيْلَهُ وَأَصْحَابُهُ. أَوْ لَا كَيْنَ أَصْحَابُهُ مِنْهُمْ  
خُتْبًا خُتْبًا: صَعْلًا هُوَ لَا حَقُّهُ وَأَصْحَابُهُ مِنْهُمْ خُتْبًا  
عَلَّمَ مَدَامًا وَد

# Mēmṛā Three

## THE PHYSICAL AND THE SPIRITUAL MINISTRY

**Summary:** The Upright receive a lesser portion of the kingdom than the Perfect, engaging in ministry to the physical needs of others while not giving up possessions and wives. The Perfect perform the spiritual ministry of prayer, counseling, and teaching, while not being involved in commerce and worldly problems. God desired that no one would have to work, but Adam's sin prevented that from being realized.  
(c.45)

1. When two children eat the same vegetables and drink the same milk, one can still grow taller than another. In the same way, although the commandments have been given to all, one person still grows more than another: whoever lowers himself most grows best through the spiritual ministry, which consists in keeping the major and gentle commandments. Then there is also the physical ministry that is practiced by the person who simply gives to the needy in the manner of Abraham, without inquiring who deserves it and who does not, but who receives everyone as righteous people and as prophets,<sup>1</sup> though they may well be neither of the two. Our Lord gave his word that 'truly,

1. Mt 10:41

صَاحِبُ الدُّنْيَا

وَيَا مُصْعَبُ قِيْلُهَا هُوَ سُبُّهَا

(1) أَوْ حَتَّمَا هَوَّضَهَا نَدَّ كَحَا مَعَ كَحَا. أَوْ  
دَعَا كَحَا فَمَتَّيْلًا وَمَعَّيْ حَقْلِيْعُ نَدَّ كَحَا مَعَ  
كَحَا: أَيْ وَأَوْ حَلَّصَهَا وَمُسَّأُ أَلَمَ: هُوَ  
وَحَقْلِيْعُ نَدَّ وَهَوَّضًا هَوَّضًا: نَدَّ كَحَا وَمَعَّيْ  
حَلَّصَهَا: هَوَّضًا أَوْ حَلَّصَهَا قِيْلُهَا: مَعَ وَمَدَّ  
فَعَلَّأُ أَيْ أَحَدُهُمْ حَقْلًا وَمَعَّيْ: هَلَّا مَعَّيْ مَعَّيْ  
عَدَا مَعَ لَا عَدَا: إِلَّا حَقْلًا وَهَوَّضًا حَقْلًا مَعَّيْ  
فَبِ لَا أَلَمَ هُوَ حَقْلًا وَهَوَّضًا. هَوَّضًا مَعَّيْ وَلَا نَدَّ  
أَلَمَ.

هَوَّضًا مَعَّيْ هَوَّضًا هَوَّضًا مَعَّيْ: أَيْ مَعَّيْ  
وَأَحَا مَعَّيْ هَوَّضًا مَعَّيْ مَعَّيْ: أَيْ مَعَّيْ  
مَعَّيْ مَعَّيْ مَعَّيْ مَعَّيْ مَعَّيْ مَعَّيْ مَعَّيْ.

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this person shall not lose his reward'.<sup>2</sup>

This also applies to him who makes his love shine on the good and the evil, as the Father's 'sun shines on all the good and evil',<sup>3</sup> but especially on those who build up and manifest the truth, who belong to the 'household of faith'. Scripture says, 'Do good to all people, and especially to those who are of the household of faith'.<sup>4</sup> So if (c.48) you give to the evil ones, you should give all the more to the good ones. If you are required to receive and refresh those who do have possessions and a profession, when they are staying or traveling in a country that is foreign to them, you should do that all the more to those who have no possessions or a profession, who apply themselves wholly to the teaching of our Lord, since 'no soldier on service, who gets entangled in civilian pursuits, can satisfy him who has enlisted him'.<sup>5</sup> For the servant of our Lord is continually in his presence, in accordance with what he said: 'Where I am, there shall my servant be also—with me and in my presence'.<sup>6</sup>

2. One ministry is more excellent than another, just as one portion is greater than another; the portion of the Perfect is greater than the portion that is inherited by the Upright, who come second to the Perfect. The Upright are those who have various shortcomings, because they have not arrived at keeping all the commandments of our Lord. They do not do the whole of the 'great, acceptable and perfect will of God',<sup>7</sup> because they have not emptied themselves nor sought sanctification.

It was to these Upright ones that our Lord said, 'If you are not pursuing Perfection, then satisfy the hungry, clothe the naked, visit the sick, give relief to the oppressed, visit those in prison and supply their needs, welcome strangers, and whatever you do to those', thus our Lord says (c.49)

2. Mt 10:42

4. Ga 6:10

6. Jn 12:26

3. Mt 5:45

5. 2 Tm 2:4

7. Rm 12:2

## مَدَامُنَا وَبَاكُنَا

حَقْلُكُم كَم حَيِّهِ الْهَامُ: نَلْنُ أَنْ كَحْتِ كُنَا  
وَمَعْنُهُ: أَلْ حَيِّ حَقْلًا مَعْد: مَب مَعْلًا حَقْلًا. هَلْ  
لَاكُم وَأَنْ حَقْلُهُ هَفَحَس: أَهْلًا وَمَعْلًا مَحْك  
حَامِصًا أَوْ كَاهُ: سُبْدُ أَيْ وَبَاكُنَا أَيْ هَلْ  
أَنْ: مَب مَعْلًا نَلْنُ أَنْ حَقْلًا وَكُنَا كَه هَلْ فُكْس:  
مَعْلًا وَبَاكُنَا كَه خَلَا مَعْلًا وَفَمَب: مَعْلًا: وَلَا  
كَم أَيْ فُكْس هَمَلًا فَكُنَا حَقْلًا وَبَاكُنَا هَمَلًا  
وَبَعْلًا حَقْلًا وَبَاكُنَا: مَعْلًا وَفَمَب: مَعْلًا  
مَبْمَعْلًا: أَهْلًا: أَهْلًا وَبَاكُنَا: أَهْلًا: أَهْلًا  
أَوْ مَعْلًا مَعْلًا مَعْلًا مَعْلًا

(2) وَكُنَا مَب حَيِّهِ مَعْلًا مَب مَعْلًا أَهْلًا وَكُنَا  
مَعْلًا مَب مَعْلًا: وَكُنَا مَب حَيِّهِ مَعْلًا وَفَمَب: مَب  
مَعْلًا وَبَاكُنَا قَانَا وَكُنَا: قَانَا مَعْلًا وَأَنْ  
حَقْلُهُ كَه: مَب مَب مَب: مَعْلًا وَلَا أَلَا حَقْلُهُ  
فَمَب: مَب: هَلْ حَقْلُهُ مَعْلًا وَكُنَا مَعْلًا  
هَمَلًا: خَلَا وَلَا أَهْلًا وَمَعْلًا مَعْلًا

مَعْلًا وَبَاكُنَا حَقْلُهُ: مَعْلًا قَانَا: وَأَنْ حَقْلُهُ  
لَا مَب: مَب: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا:  
مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا:  
مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا:  
مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا:  
مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا: مَعْلًا:  
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### *Memra-Three*

to these, 'you do to me'.<sup>8</sup> 'Because of this,' he also said, 'Come, inherit the kingdom'.<sup>9</sup> Is this then a way for those who stand in the care and trouble of this world to become Perfect? No. Those who receive our Lord hungry and naked are always handicapped by various shortcomings due to the fact that they labor in earthly spheres and consequently cannot follow the whole truth, toiling as they are in [worldly] anxiety. Has he whom they have welcomed then deceived them when he said to them, 'Come, inherit the kingdom'? No, because our Lord never said that anyone who is not Perfect will not be saved. What he did say was that 'the disciple who cannot be of such a Perfection as I have demonstrated will not be able to attain to that portion from which Adam of old has fallen'.<sup>10</sup>

3. But there remains a bequest even after the major portion; if someone acts justly in earthly matters in doing many good works and in not wronging anyone, he will thereby become an Upright one. Even people who occasionally commit transgressions or act in the wrong way, providing their good works are more numerous than their evil works, will still find mercy, be delivered, and saved. But they will not attain that major portion, which Jesus prepares for the Perfect, who will be allowed to dwell with him in eternal glory, unless they perfect themselves so that they are without faults when they depart from this world, in accordance with what has been written, 'As you shall be found, so you shall be taken'.

Such (c.52) people are contesting and wrestling like athletes; they 'strike and receive blows'. Our Lord said to them: 'If after having struck and after having received blows, you have won and come up from the contest, received the wreath and with it departed from this world, then your faults will not be remembered: as you are found in victory, so you will be taken, wearing your wreath'.<sup>11</sup>

8. Mt 25:40

9. Mt 25:34

10. Apocryphal, cf. Lk

14:26, 27, 33

11. Apocryphal, cf.

*Memra*-15.4





*The Book of Steps*

Therefore, although the Upright, the doers of good works, do not inherit the particular portion of the Perfect, since they have not abandoned their riches and their wives, they will still inherit the lower portion, which is smaller than the first one.

4. Our Lord said: 'I was hungry and you gave me food, I was thirsty and you gave me [something] to drink, I was a stranger and you welcomed me, I was sick, I was in prison and you came to me. Therefore, come, inherit the kingdom prepared for you'.<sup>12</sup>

The Perfect eradicate all their faults by the power of our Lord, while patiently praying to him. He then quickly grants them their petitions and vindicates them, for our Lord promised, 'I will vindicate them speedily'.<sup>13</sup> Behold, they are petitioning all the days of their lives, keeping (c.53) the commandments of our Lord and conquering their evil thoughts with which they fight continually within and without.<sup>14</sup> They patiently persist in petitioning until they have won, are crowned and receive the wreath of victory. Then they depart from this world and come with our Lord into that portion that he has prepared for them, that is to say, the highest level. This level is being prepared for those who through the Spirit have a spiritual ministry, which consists of keeping the major commandments. In this spiritual ministry and in this Perfection, they eradicate all their faults by the power of our Lord, as has been described above.<sup>15</sup>

To those, however, whose works are evil, the Apostle says the following, 'There is no inheritance in the kingdom of God for those who perform the works of the flesh: fornication, carousing, murder, drunkenness, adultery, and stealing'.<sup>16</sup> Because they never do an honest deed it is evident that they neither inherit the kingdom, nor receive salvation.

12. Mt 25:34, now applied to the Perfect; cf. 3.10 below.

13. Lk 18:7-8

14. Cf. 2 Co 7:5 and *Memra*-2.3

15. Cf. 3.3 above

16. Ga 5:19, 21



### *Memra-Three*

5. About someone who every now and then does a few good deeds, and performs some occasional good works, the Apostle has this to say: 'On the day of judgment He will reward every person according to his works, whether good or evil'.<sup>17</sup> And as to the fact that I said that one portion is higher than another, our Lord refers to these two portions when he says: 'Whoever does not renounce all that he has, (c.56) takes up his cross, follows me and imitates me, is not worthy of me'.<sup>18</sup>

6. Here he referred to the great and exalted mansion.<sup>19</sup> But when he said: 'Come, blessed ones of my Father, inherit the kingdom prepared for you',<sup>20</sup> he refers to a portion inferior to the first one, namely when he says, 'I was a stranger and you welcomed me'.<sup>21</sup> But who can receive strangers if he has no house, in accordance with the text 'I shall abandon my house and my goods'?<sup>22</sup> 'I was hungry and you gave me food'.<sup>23</sup> But who can satisfy the hungry if he has emptied himself and no longer possesses anything, in accordance with what our Lord said, 'Whoever possesses anything is not worthy of me'?<sup>24</sup> Is it not clear that this refers to the inheritance that is smaller than the one mentioned first? 'I was naked', He said, 'and you clothed me.' Who can clothe the naked if he has totally emptied himself and does not possess anything?

Well, a provisioner of the poor is such a man who in our Lord takes care of all sorts of miserable people, such as the sick, the naked and the foreigners, receiving from those who have and giving to those who have not. This is a good and honorable thing to do, and yet someone who does this does not empty himself in accordance with what the word of our Lord says, 'Do not be anxious in any way for your life in minding about food and clothing, but give away all you have to the poor, in a day or in a (c.57) month, and

17. 2 Cor 5:10

18. Lk 14:32; Mt 10:38

19. Cf. Jn 14:2

20. Mt 25:34

21. Mt 25:35

22. Cf. Lk 14:33

23. Mt 25:40

24. Apocryphal

## مَدَامُنَا وَبَاكُنَا

(5) أَيْ أَنَا وَهِيَ إِيَّاهُ وَخَبْرُ الْخَلَا دَرَجَ رَجُلٍ: هَهُنَا  
وَهَهُنَا أَهْلًا أَهْلًا: أَمَّا هَكَذَا هَهُنَا: تَفْهَمُ « دَهْ  
تَهْ خَلَا وَبَسْ خَلَا خَلَا أَيْ حُبَّةٌ بِحَبَّةٍ أَيْ وَهَذَا هَلْ وَبَسْ  
هَوَانُنَا وَبَاكُنَا مَدَامُنَا وَبَاكُنَا مَدَامُنَا: مَدَامُنَا أَيْ هُوَ  
لَا يُدْرِكُ قَبْلَ أَنْ يَصِلَ وَلَا يَصِلُ قَبْلَ أَنْ يَصِلَ وَبَاكُنَا  
هَهُنَا رَجُلُهُ هُوَ الْخَلَا هَهُنَا مَدَامُنَا: لَا هَهُنَا كَدٌ

(6) هَهُنَا كَبْرٌ خَلَا أَلَا وَطَا هَهُنَا: هَبْ أَنْ: أَيْ  
حَتَّى يَصِلَ وَاحِدٌ تِلْكَ مَدَامُنَا أَيْ وَبَاكُنَا هَهُنَا خَلَا:  
هَهُنَا مَدَامُنَا وَبَاكُنَا مَدَامُنَا كَبْرٌ: تَفْهَمُ  
كَبْرٌ هَهُنَا هَهُنَا هَهُنَا: أَيْ هَهُنَا وَبَاكُنَا تَفْهَمُ  
مَدَامُنَا كَبْرٌ؟ أَيْ وَبَاكُنَا: وَبَاكُنَا مَدَامُنَا هَهُنَا  
مَدَامُنَا كَبْرٌ هَهُنَا هَهُنَا هَهُنَا: هَهُنَا وَبَاكُنَا هَهُنَا  
كَبْرٌ مَدَامُنَا هَهُنَا مَدَامُنَا: أَيْ وَبَاكُنَا: وَبَاكُنَا  
مَدَامُنَا لَا هَهُنَا كَبْرٌ: أَلَا وَبَاكُنَا هَهُنَا وَبَاكُنَا مَدَامُنَا  
مَدَامُنَا مَدَامُنَا؟ خَلَا هَهُنَا كَبْرٌ هَهُنَا هَهُنَا: أَيْ  
هَهُنَا وَبَاكُنَا خَلَا كَبْرٌ مَدَامُنَا هَهُنَا مَدَامُنَا؟

هَلْ أَنَا وَلَا مَدَامُنَا مَدَامُنَا: أَلَا فَتَفْهَمُ هَهُنَا وَبَاكُنَا  
هَهُنَا خَلَا وَبَاكُنَا: هَهُنَا وَبَاكُنَا هَهُنَا: وَتَفْهَمُ  
هَهُنَا هَهُنَا هَهُنَا: هَهُنَا وَبَاكُنَا: هَهُنَا هَهُنَا  
هَهُنَا هَهُنَا وَبَاكُنَا: هَهُنَا هَهُنَا: أَلَا هَهُنَا هَهُنَا  
هَهُنَا: أَيْ هَهُنَا هَهُنَا: وَبَاكُنَا هَهُنَا وَبَاكُنَا هَهُنَا  
هَهُنَا هَهُنَا هَهُنَا: أَلَا هَهُنَا: أَلَا هَهُنَا هَهُنَا  
هَهُنَا هَهُنَا هَهُنَا: أَلَا هَهُنَا: أَلَا هَهُنَا هَهُنَا  
هَهُنَا هَهُنَا هَهُنَا: أَلَا هَهُنَا: أَلَا هَهُنَا هَهُنَا  
هَهُنَا هَهُنَا هَهُنَا: أَلَا هَهُنَا: أَلَا هَهُنَا هَهُنَا

then take up your cross and follow me.'<sup>25</sup> No, someone who does not possess anything himself, but receives from one person and gives to another, still stands in a relation of taking and giving, of accepting and providing with this world, and still does not empty himself in accordance with what our Lord said, 'Raise yourselves up from the earth and do not be anxious',<sup>26</sup> and in accordance with what the Apostle said, 'Seek the things that are above and set your mind on them'.<sup>27</sup>

7. It is better if such a person teaches his wealthy sponsors to become doers of good works personally and to give away out of their riches with their own hands to all the needy and afflicted, as the Apostle said, 'As for the rich who are in this world, teach them to be ready for good works and to store up treasures in heaven, and not to put their trust in transient riches'.<sup>28</sup>

So the person who has been put in charge of taking and giving should act as follows: he should teach the wealthy to give from their possessions to the poor with their own hands. He himself should be constant in prayer and intercession, in ministering and studying, in applying himself to the word of God's truth and to have it interpreted, in conformity with what our Lord himself and his apostles practiced when they appointed deacons for the sick, the naked, the strangers, the captives, (c.60) and all others in need, while they themselves attended to the word of God and prayer.<sup>29</sup>

Similarly, the person who takes up the Cross receives the Paraclete and becomes Perfect has no business whatsoever with things visible. However, if he does love those things, he is only an Upright person and not a Perfect one, because he has not severed himself from visible things.

25. Cf. Mt 6:25

26. Apocryphal

27. Col 3:1

28. 1 Tm 6:17-19; Mt 6:19-20

29. Ac 6:4

## مَدَامُنَا وَبَاكُنَا

هَمْزَاتُ حَذَوُ: مُأَمَّ كَذَ أُو هُوَ حَمَلًا هَجَعُنَا هَحْصَحَا  
 هَحْصَلَا وَبُنَا حُخْصَا. هَلَا أَسْلَامُ أَسْ وَأَذْ مَذْ:  
 وَبَاكُ حَقْ مَحْ أُونَا هَلَا أَلْقَم. هَاسْ وَأَذْ عَكْسَا:  
 وَحَلَا حَهْ هَوَحَلَا أَلَاؤَمَ

(7) رُومِ هَذَا كَذَ حَمِ وَحَصْتَمُومَ وَتَقْلَا نَكْ:  
 وَهَمَّو حَبَبَ لُخْلَا. هَمَّ مَحْ تَقْصَمُومَ حَابِتَمُومَ  
 حَلَا وَهَمَّو هَلْكَسْ أَسْ وَأَذْ عَكْسَا: وَحَلَلْتَا وَبَا  
 حُخْصَا بُنَا كَلْ أَسْ وَهَمَّو حَلَبَبَ حَتَّحَا لُخْلَا  
 هَتَقْصَمُومَ حَذَوُ هَتَقْلَا حَمَلَا. هَلَا تَمَّو أَمَكْسَمُومَ  
 حَلَا حَمَلَا وَبَا حُخْصَا.

هَقْلَا هَقْلَا رُومِ كَذَ وَتَحَبَّ حَذَلَا وَبُنَا حَرَفَا  
 وَهَدَّ هَدَّ: وَتَكْ حَصَّ وَبُنَا تَقْلَا: وَبَاكُومَ حَقْصَقْلَا  
 هَمَّو حَابِتَمُومَ مَحْ مَلَا وَتَمَّ. هَمَّو تَمَّو أَسْ حَرَكَمَا  
 هَحْصَلَا هَحْصَمَلَا هَحْصَمَلَا هَحْصَلَا وَكَلَا. هَمَّو  
 عَمَّسَ هَمَلُومَ: حَلَا مَحْ وَهَمَّو حَلَا تَمَلُومَا:  
 هَلَا مَلَا وَبُنَا وَبُنَا وَبُنَا. أَسْ وَهَمَّو مَذْ هَمَلُومَ  
 هَقْلَا حَذَوُ. هَامْصَمُومَ مَحْصَمَلَا كَصَمَلَا هَحْصَلَا  
 هَلَا حَقْلَا هَلَا حَمَلَا هَحْصَلَا هَمَّو مَحْصَمُومَ  
 مَحَلَا وَكَلَا هَرَكَمَا.

هَقْلَا هَمَّو أَسْ وَبَعْلَا رَكْبَا هَمْصَلَا قَمَكْلَا  
 هَمَلُومَ: حَبَّ لَا هَمَّو كَذَ حَمَلَا دَمَلَا وَبَاكُومَ هَمَّو  
 أَسْ وَبَاكُومَ وَتَمَّ: هَمَّو قَانَا هَلَا حَمَلَا. مَحَلَا وَبَا  
 أَلْقَمَ مَحْ هَمَّو وَبَاكُومَ.

### *Memra Three*

In case the rich do not see where the afflicted are, the person who wants to be Perfect should just show them where they are, and not take them himself into his house, thus involving himself in a great deal of distraction. Many will grumble at him, aggravate his spirit, and not allow him to become Perfect. For this is what happens: the person who has been helped grumbles and complains, 'You have got it, but you will not give it to us', and then they inflict harm on him who came too close to things visible.<sup>30</sup>

No, the perfect giver is whoever has renounced all his wealth and attends to those who are free for the knowledge of our Lord and to the salvation and perfection of all people. He is constant in prayer and supplication and in administering God's word on behalf of all people and of himself. Thus he is a benefactor to all people and to himself also, in prayer and in counseling concerning the new life. (c.61)

8. Whoever takes up the Cross and teaches the Word can neither receive from one and give to another, nor buy and sell, nor take care of himself, unless the matter is very urgent. For our Lord said, 'Do not be anxious for your body, what you shall put on, nor about your own person, how to cover yourself'.<sup>31</sup> How can he who takes up his cross and who is required not to be anxious care for others with regard to these visible things? For he who takes up the Cross with regard to visible things receives the burden of having to pray for all people, and humbly to give counsel and to teach them all. He does this hoping that they will listen to him, but whether they do listen to him or not, he is bound to continue humbly to teach all people, whether they are worthy or not, because our Lord wanted it this

30. A similar warning against dealings with money intended for the poor is found in Basil of Caesarea, *The Letters*, vol. 1, Letter 42 *The Loeb Classical Library* (Cambridge, MA: Harvard University Press, 1961) 252-253.

31. Mt 6:25; Lk 12:22





way. He should even teach murderers and pray alike for all who do evil to him and for all who love him.

9. There are people who hunger for visible bread and there are people who hunger for righteousness and salvation.<sup>32</sup> Besides the physically naked there are those who are devoid of the invisible garment, devoid of the light, the life, and the kingdom. So they who possess visible wealth clothe the visibly naked (c.64) and satisfy the visibly hungry, while they who are in the Spirit, who possess something that is invisible to carnal eyes, clothe those who are devoid of the garment that is not transient, devoid of the light and the life, with their wholesome teaching. They sow into ears that hear clearly, according to what has been written, 'Rivers of living water shall issue from the bellies of those who believe in Jesus, who keep all his commandments and do his entire will'.<sup>33</sup> Therefore, they satisfy those who hunger for righteousness and for the solid food and they make all people perfect in Christ. Our Lord himself demonstrated to us what Perfection is and had these lines as his record, 'You must be perfect, as your Father in heaven is perfect'.<sup>34</sup> And the Apostle wrote, 'This is my struggle and my toil, to make all people perfect in Christ by the energy which works in me through the power of our Lord'.<sup>35</sup>

10. This word of our Lord, 'I was hungry and you gave me food, I was naked and you clothed me', must be given a double meaning. First, that there are people who thirst for the living waters about which our Lord said, 'Whoever drinks from them will not thirst'.<sup>36</sup> Second, that there are people who are infirm in body or in mind. So also there

32. Mt 5:6; righteousness = *kenuta*-(uprightness)

33. Jn 7:38

34. Mt 5:48

35. Col 1:29, 28

36. Jn 4:14



### *Memra-Three*

are those whose body is being held captive by people, and those whose spirit is being held captive by Satan, (c.65) who do not receive the Spirit of the Lord, as Scripture says.<sup>37</sup> There are people as well who are alien to the human race as well as people who are alien to God.

Now in the same way there are people who minister to those with spiritual needs. But those who minister to the spirit are of a much greater stature. For those who care for the needy are only opening a door for others, in that they receive from those who have and give to those who have not. The same goes for those who do good from their own wealth. If both of these categories of people keep themselves from all evil and do not do to others what is hateful to themselves, but treat other people as they would like others to treat them, then they are the 'blessed ones of the Father', to whom the Son said, 'Come, inherit the kingdom, which has been prepared for you'.<sup>38</sup>

But this is inferior to the good portion, which our Lord has prepared for those who have taken up their crosses, renounced everything visible, and followed after and imitated our Lord and his apostles. But all those 'blessed ones of the Father', who could not take up their crosses, are handicapped because they did not renounce everything they possessed, but are engrossed in this world through taking (c.68) and giving, and have not been able to receive the Spirit, the Paraclete, or to follow the whole truth, and become Perfect.

On the other hand, whoever takes up the Cross is exalted above what is visible. For just as when our Lord took up his visible cross, he was exalted above the earth and all that therein is, so whoever takes up his own concealed cross, separates himself from the earth, from its business, from all its work and from all its concern. Just as someone is bound alive to a visible cross, so a person is bound in the

37. 1 Co 12:14

38. Mt 25:34



spirit to this concealed cross while still alive and walking on this earth.

11. There is a category of people who are devoid of the pledge of the Spirit. They are rejected because they do not have the Spirit of God at all. The Apostle said this, '... if the Spirit of God is in you. And if not, you are rejected'.<sup>39</sup>

There is another category of people in whom there is something from God and something from Satan. They do good works because of the pledge of the Holy Spirit that is in them, and they sin and do evil works because of the pledge of sin that is in them. The pledge of the Holy Spirit admonishes them constantly to quit the evil and to do good works and to crucify themselves for the Evil One in order to conquer him. If they conquer him, they become Upright, and if they are prepared to raise themselves further, they will become (c.69) Perfect; whereas if they remain as they were,<sup>40</sup> then on the Day of Judgment they will receive the reward of their bad and good works, or they will receive mercy, be delivered, and saved.

There is yet another category of people who have cleansed themselves from the pledge of Satan and are full of the Spirit of God every moment of their entire lifetime. Our Lord said this to him who takes up his cross in imitation of himself, 'See I send you the Paraclete to be with you until the end of the world'.<sup>41</sup> The people of this category belong to our Lord continually, and our Lord is in them. But the person who does not even do one good work, neither in his body nor in his heart, and who never meditates on honorable things, that person is devoid of God and his grace.

12. As evil thoughts exist in the heart through the mediation of Satan, in the same way good thoughts exist in it

39. Rm 8:9

40. That is, Upright.

41. Jn 14:16; Mt 28:20

## مَصَدُّوا وَبَاكِلَا

مُحَلَّلٌ بِمَعْنَى رَكْبًا: مَصَدُّوا لَهُ مَعْنَى مَقْبَرٍ  
وَمَصَدُّوا: أَصْرًا لَمْ يَمُوتْ وَمَعْنَى كَبِ مَقْلًا رَكْبَهُ رَكْبًا.  
الْأَكْبَرُ هَذَا لَهُ مَعْنَى أَوْثَرًا مَعْنَى قُلٌّ وَأَمَّا هُوَ: هَذَا مَعْنَى  
بِمَعْنَى رَكْبَهُ مَصَدُّوا مَصَدُّوا لَهُ مَعْنَى أَوْثَرًا مَعْنَى  
فَهَلْ سَبَّهَ مَعْنَى مَدَّ يَصُدُّهُ مَعْنَى مَدَّ يَفْلُحُ. مَحَلُّ  
وَأَمَّا وَمَصَدُّوا: إِيضًا كَبِ مَعْنَى رَكْبًا رَكْبًا: هَذَا  
مَصَدُّوا: كَبِ مَعْنَى مَدَّ يَصُدُّهُ مَعْنَى أَوْثَرًا مَدَّ رَكْبًا مَصَدُّوا  
هَذَا مَعْنَى

(11) أَمَّا لَمْ يَمُوتْ إِيضًا وَهَقِيمًا أَيْ مَعْنَى خُفِيًّا وَهُوَ سَا:  
هَذَا وَكَبِ مَدَّ، وَهُوَ سَا وَكَبِ مَصَدُّوا أَيْ: أَمَّا وَبَاكِلَا  
مَعْنَى: أَمَّا أَمَّا حَقٌّ وَهُوَ سَا وَكَبِ: هَذَا مَصَدُّوا  
أَيْ سَا.

هَذَا إِيضًا وَأَمَّا مَدَّ مَعْنَى كَبِ مَعْنَى هَذَا  
مَعْنَى لُحْدًا مَعْنَى وَهُوَ سَا وَهُوَ سَا وَأَمَّا مَدَّ  
مَعْنَى مَدَّ مَعْنَى كَبِ مَعْنَى هَذَا وَهُوَ سَا  
وَأَمَّا مَدَّ: هَذَا مَعْنَى كَبِ مَعْنَى هَذَا وَهُوَ سَا  
وَهُوَ سَا وَهُوَ سَا مَعْنَى كَبِ مَعْنَى لُحْدًا مَعْنَى  
لُحْدًا مَعْنَى كَبِ مَعْنَى هَذَا وَهُوَ سَا وَهُوَ سَا  
قَائِلًا: هَذَا أَمَّا رَكْبٌ وَهُوَ سَا وَهُوَ سَا: هَذَا  
وَهُوَ سَا مَعْنَى مَدَّ مَعْنَى هَذَا وَهُوَ سَا وَهُوَ سَا  
مَعْنَى هَذَا: أَمَّا هَذَا مَعْنَى وَهُوَ سَا وَهُوَ سَا  
هَذَا إِيضًا وَبَاكِلَا مَعْنَى هَذَا وَهُوَ سَا وَهُوَ سَا  
مَعْنَى مَدَّ مَعْنَى هَذَا مَعْنَى هَذَا مَعْنَى: أَمَّا وَبَاكِلَا

### *Memra-Three*

through the mediation of God, and whoever does both bad and good works has something from God and something from Satan inside himself. But whoever only does good works, empties himself, sanctifies himself, and loves all people—even those who are out to kill him—and he will not fail. He is made perfect by our Lord and filled with his Spirit, and whoever is full of the Spirit of Christ does all sorts of good works and thinks only good of all people, whether they are good (c.72) or evil; in him there is not a single fault. But if he should find some fault in himself, he will fight it, eradicate it, and so rise above what is hateful, even though he is still in this world. When he departs this life as a Perfect one, he goes to live with our Lord and will see him face to face.

There are also people in whom is only a little of our Lord; it is the so-called ‘minor blessing’, the minor portion which is called ‘the pledge of God’. This category of people is to be distinguished from the people who have received the greatest of all gifts, which is called the Spirit, the Paraclete. They are fulfilled and replenished with this gift by God, so that Christ dwells in them completely.<sup>42</sup> A Spirit-filled person is recognized by the following characteristics: he is obviously instructed by that Spirit, he loves all people—even his enemies and those who are out to kill him—and he prays for them diligently.

13. We must distinguish the greater gifts from the lesser ones, and the pledge from the full blessing. The Lord said this in connection with Miriam and Aaron—their gifts were smaller than those of Moses.<sup>43</sup> Also the seventy men who had received from the gift of Moses were inferior to him.<sup>44</sup>

In the same way, the portion of Martha was smaller than (c.73) that of Mary.<sup>45</sup> Although the Lord has commu-

42. Rm 8:11

43. Nb 12:2,7

44. Nb 11:16

45. Lk 10:38-42

## مَدَامُنَا وَابْنَانَا

مَدُنِي حَصْبِي وَبَعْلِي رَكِبْتُهُ جَبْنَةً: وَإِنَّا صَعَبٌ وَإِنَّا  
 حَصْبٌ وَهُنَا قَبْزُ مَكَلِّهَا وَتَهْوَ تَصْفُصُ جَبْنًا حَصْبًا حَصْبًا  
 وَبَحْطًا. أُنَحِّي وَبِ ابْنَا وَبَعْلِي أَنَّهُ: قُلْ عَتَمٌ وَبَعْلِي  
 أَنَّهُ: هَمْدُنِي دَهْمٌ يَهُ. مَحِي وَبِ وَلَا حَبِّ وَلَا سَبَا لُحْدًا:  
 لَا حَقِي: هَلَا حَلْدَه: هَلَا مَدَامُنَا أَطْلًا وَبَعْلِي: هَلَا  
 مَقَمٌ يَهُ مَحِي كَلْدًا هَمْدٌ لُحْمًا

(12) أُنَحِّي حَبْنِي وَبَعْلِي مَصْفُفًا صَنْفًا مَحِي مَهْلًا  
 حَلْدًا: هَلْدًا يَهُ دَه مَحِي كَلْدًا أَوْ مَصْفُفًا لُحْدًا:  
 هَمْدٌ وَبَحْبٌ صَنْفًا هَلْدًا: مَحِي كَلْدًا هَمْدٌ مَهْلًا أَن  
 دَه. هَمْدٌ قُلْ لُحْدًا حَبِّ هَمْدٌ هَمْدٌ هَمْدٌ هَمْدٌ  
 حَلْدٌ هَمْدٌ هَمْدٌ هَمْدٌ هَمْدٌ هَمْدٌ هَمْدٌ هَمْدٌ  
 مَدُنِي هَلْدًا مَحِي وَهَمْدٌ: هَمْدٌ وَبَعْلِي مَحِي وَهَمْدٌ  
 وَبَعْلِي: قُلْ لُحْدًا حَبِّ: هَمْدٌ وَبَعْلِي مَحِي مَحِي لُحْدًا:  
 مَحِي لُحْدًا مَحِي كَتَمًا هَلَا هَمْدًا دَه حَمْدًا. هَلْدًا مَحْمَدًا  
 دَه حَمْدًا مَحْمَدًا: مَحْمَدًا هَمْدًا دَه هَلْدًا مَحْمَدًا  
 مَحْمَدًا هَمْدًا أَنْدَه مَحْمَدًا دَه يَهُ حَلْدًا. هَمْدًا وَبَحْبٌ مَحْمَدًا

حَمْدٌ: حَمْدٌ مَدُنِي هَمْدًا هَمْدًا دَه أَقْتِ حَمْدًا أَقْتِ.  
 أَنْدَه حَبْنِي ابْنًا وَبَعْلِي مَحْمَدًا مَحْمَدًا دَه مَحْمَدًا  
 وَبَعْلِي: هَمْدًا مَحْمَدًا وَبَعْلِي مَحْمَدًا مَحْمَدًا مَحْمَدًا وَبَعْلِي  
 كَلْدًا: هَمْدًا وَبَعْلِي مَحْمَدًا وَبَعْلِي مَحْمَدًا مَحْمَدًا مَحْمَدًا  
 هَمْدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا  
 مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا  
 مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا مَحْمَدًا



nicated with all of them, only his pledge was in Miriam and Aaron, the seventy men and Martha. In this respect they were different from Moses and Mary the sister of Lazarus. But the person who does not do one single good work has nothing of the spirit of the Lord inside himself—he is rejected. Yet if we take up His cross in lowliness and holiness, we shall be exalted after our submission, just as he himself was exalted after he voluntarily submitted himself in order to become a model for us, as the Apostle said, ‘Imitate me, brothers, as I imitate Christ’.<sup>46</sup> This is how Mary’s portion came to be larger than Martha’s, as our Lord testified about her, ‘Mary has chosen the good portion’.<sup>47</sup> It was Mary who took up the Cross, which consists in practicing lowliness, the major commandments: she died to the world and its business and spiritually lived in our Lord; served him in the Spirit, was bound to him and glorified him all day (as the Spirit says about spiritual things, ‘All day have we glorified God’<sup>48</sup>); and she instructed and taught women and made them disciples for our Lord, who worshipped and served together with those disciples who had received the Paraclete, serving our Lord in Perfection.<sup>49</sup>

At the same time, Martha served our Lord with clothing and food, for himself and for the crowd (c.76) that was with him, as she had a house and possessions, like Abraham, and she led an Upright life. But she did not go so far as to take up the Cross.

14. So no one receives the Paraclete as long as his ministry is physically orientated, [if] he engages in taking and giving and his mind is tethered to the earth. No, he must shut his eyes to the evils of the earth and all its charm, which are the opposite of Perfection. The Perfect one is a stranger to the luxuries of royalty and court. This is the

46. 1 Co 11:1; Ph 3:17; cf. 1 Co 4:16

47. Lk 10:42

48. Ps 44:8

49. Mt 27:55, or after Pentecost?



### *Memra-Three*

reason why whoever is not Perfect is so much inferior to him who has been nailed to the Cross, who cannot move hands or feet, not being able to conduct business with the earth, but who contemplates, searches, and meditates on what is above, where Christ is seated on high at the right hand of God, and who has died to this world while he is still alive. On the other hand, those who do conduct business with this world and who use it to take care of the hungry and the naked, while doing evil to no one, will be saved; although they cannot receive the Paraclete, yet the pledge of the Holy Spirit will grow in them.

Those, however, who are in the Spirit are required by our Lord to be bound to him continually in thought in the sacrifice of the mind, in thanksgiving, in prayer and in lowliness,<sup>50</sup> and once (C.77) they have thus been polished while being set apart, to teach all people. The Spirit teaches them to instruct people in lowliness and to make all people ministers of God according to their abilities; whoever can serve in the spirit must be made a spiritual minister, and whoever can serve in the body must be taught how to serve our Lord physically. Ministers of the body are those who minister to the needy with food and clothing. Ministers of the spirit, however, are those who are able to distinguish the commandments and preach the true Word and show all people how to be saved and how to grow.

15. So no one should blame those who do not possess anything for not giving material alms, for this is not their ministry, nor does our Lord demand this of them. They are ministers of word and prayer. In the same way the apostles appointed seven deacons to take care of food and supplies, while they occupied themselves with teaching the word of God.<sup>51</sup> But even from these stewards, whoever wants to make the effort and empty himself, will reach the major

50. Ps 51:17; Is 57:15

51. Ac 6:4



commandments and stand fast in Perfection, as for example Stephen did, who was one of them. He emptied himself and received the Paraclete. He was killed while teaching the word and not while giving material alms. (c.80)

If many ministers are made who give material alms, but only one with a spiritual ministry who teaches people the truth and empties himself from the world, such a person, by means of many labors and keeping the major commandments and by teaching people to do the same, with difficulty will become a great teacher. And if he does more than he has been commanded to do, he will be praised highly by our Lord. It is such people that He wants as spiritual ministers.

To the ministers of the body our Lord has given the means of salvation for He who provides everything can provide for all in need, as He does provide for those higher worlds that do not labor or work for clothing and food, but continually give praise to the splendor of his majesty and do his will.

God in fact wanted these things to be this way; [God] wanted all humanity to praise him without having to work. It would have been so if Adam had only remained straight. But he did not, and neither did his sons; and we too exacerbate our Creator continually—our wickedness goes on increasing.

16. A spiritual ministry is greater than a physical ministry. Thus Simon [Peter]'s ministry was greater than Tabitha's: the latter was a minister of our Lord in physical things, but while she belonged to the kingdom, she was inferior to Simon and his inheritance, as he indicated when he prayed (c.81) for her to rise again.<sup>52</sup> Rather, Tabitha had the same ministry as Martha, and Simon the same ministry as Mary. Simon and Mary served our Lord spiritually, and Martha

52. Ac 9:36ff



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and Tabitha served our Lord physically. When Simon had raised her and saw then that she could not bear the intensity of the higher ministry, he took her by her hand and gave the needy who had to be fed and clothed over to her, so that she could belong to the kingdom. But she would still remain inferior to the Perfect.

For Spirit-filled people treat all people with discernment. They show him who makes the effort to reach Perfection how to get there; and they make him into a spiritual minister in the ministry wherein the Spirit and salvation are found. They make the person who does not strive and seek this portion into a minister of physical things, that is, of what is visible, performing a visible service. Whoever is in the Spirit, however, ministers to what is invisible for corporeal eyes, namely to the soul, which is visible in the Spirit for the spiritual eye. Really, it is an easy enterprise for everybody; the only thing necessary is a deliberate effort of the will to empty and lower oneself, and then one can reach the highest level of Perfection. Then one will lower oneself even more and share in the glory of our Lord.

Here ends the third *Memra* on the physical and the spiritual ministry.









# Memra-Four

## ON THE VEGETABLES FOR THE SICK<sup>I</sup>

**Summary:** The diet of vegetables for the sick, designed for those still weak in the faith, is detailed. Procedures are outlined for those who feel the need to admonish others in order to maintain lowliness. Better yet, do not judge lest you be judged. Transform the hostile words of enemies into harmless ones and you will frustrate the Evil One by your gentleness to the good and bad alike.

(c.84)

1. Now, therefore, having shown what the commandments are that lead to Perfection, as well as what the ministry is that is inferior to Perfection, we shall give details about the diet of 'vegetables' for the healing of the 'sick'. Just as a sick person rejects all food, so he who suffers from moral rigidity can never cope with anything in which he discovers some imperfection, however small. As a sick person rejects good food, so the one whose soul is diseased grumbles against gentle moral attitudes, for he does not observe the beam in his own eye, but condemns the person who is, in fact, just like himself. Instead of correcting and admonishing him in love, he drags him into court.

This is why our Lord, who knows that the person given

1. Rm 14:2



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to judging is at a loss with himself and does not take any notice of his own soul, nor has any mercy on (c.85) his brother, said to him, 'When you see your brother go astray, admonish him in love. If he does not listen, and you cannot shut your eyes from judging, nor close your ears from hearing evil about your brother, then go to him and rebuke him in private.'<sup>2</sup> For love covers very many offenses, but hatred incites judgment.<sup>3</sup> If he listens to you, you have gained your brother. But if he does not listen to you, and you feel you cannot leave your brother alone, then go to him with one other person. If he cannot be persuaded and you still do not feel easy about it, then go to him with two other persons. If he does not give in and you cannot keep silent and refrain from censuring him, then accuse him once more for the third time.<sup>4</sup> If you are not concerned about yourself and he is still unrepentant, then put him to shame before the whole church.

If he does not listen to the church either, then give up accusing him and leave him alone. This is enough; consider him as the rest of the pagans who are rebels.<sup>5</sup> You cannot rebuke such people, nor cause them to give up their fancies. Just as when you meet a pagan, and urge him to become a Christian, so you should urge your brother. (c.88) You must not regard him as an enemy, so that Satan may not devour him.<sup>6</sup>

Just as on 'solid food' one person grows more than another, namely the one who empties himself most, so also through this medicine for the 'sick' one person grows stronger than another.

2. Therefore, whoever admonishes his brother in private instructs him if he listens, but if he does not listen he must leave him alone. It is better to do this than to expose him in front of another person. Yet whoever exposes him

2. Mt 18:15

3. Pr 10:12; 1 P 4:8

4. Mt 18:16

5. Mt 5:17

6. 2 Th 3:15; 1 P 5:8



in front of someone else has gained him if he listens. But if he does not he should be left alone. It is again better to do this than to expose him in front of two people. On the other hand, whoever admonishes him and exposes him before three people is a more tolerable person than the one who judges and exposes him in front of the whole church. But if evil does not allow to leave him alone, and he strikes or expels him, then such a person has fallen from Uprightness because he hates the fact that nobody strikes the sinner, and therefore he strikes at [the sinner] himself.

So much for the discussion about those who should eat 'vegetables' . . . If these people are willing to give admonition according to the manner that I have described for them, they must admonish only in private. If they are being heard, they will have won their brothers, and if not, the exhortations and judging should be dropped. They will then quickly ascend to the 'solid food', and be healed and made Perfect; they (c.89) will take care not to sin. For what makes anyone fit to pass judgment on servants who are not their own? If they fall or stand, they fall or stand before their own master. Thus they can stand firm<sup>7</sup>—it is in the power of Jesus to raise these people, as he raised Paul. For how do you know whether the person you want to persecute and judge is not another Paul?

3. Listen further to me, brother. Even in this admonition in private you must not be harsh on anyone, in order not to do great harm to yourself. Rather, admonish humbly, calmly, and gently. For whoever wants to become Perfect must act according to what is written, 'Admonish him who is affected by transgression with a humble spirit',<sup>8</sup> and 'Those who are strong must bear the failings of the weak and be patient with everyone'.<sup>9</sup>

4. Listen to me, brother. The advice I give to you and to myself alike will be useful to you. When we meet an un-

7. Rm 14:4

8. Ga 6:1

9. Rm 15:1

## مَدَامُنَا وَأَوْحَدًا

حَبِّطَا حَذَقُوا قَدْ وَغَمْنَا وَأَمَلْنَا وَأَمَلْنَا مَنَاقِلًا. أَلَمْ يَجْعَلْ  
رُحْمَ أَرْفَاقِهِمْ وَنَنَاؤَ أَسْبَابِ وَطَدَاتِ أُنْثَى حَذَقَهُ: خَصْلَتُهُمْ  
هَذَقَهُمْ خَلَّصَهُ نَنَاؤُهُ. أَلَمْ يَجْعَلْ أُنْثَى تَلَوَهُ أَسْتَقَدَّهُ:  
هَذَا مَدَامُنَا حَذَقَهُمْ مَحْ وَغَمْنَا مَحْ وَغَمْنَا: خَبَرًا  
مُحَلِّقًا حَقَّاقَةً لَهَا مَنَاقِلًا. هَذَا مَحَلِّقًا  
مَحَلِّقًا مَحَلِّقًا. هَذَقَهُمْ هَذَقَهُمْ رُحْمَ وَلَا تَسْلَمُهُ. هَذَا  
حَذَقَهُمْ وَبَدَّهَتْ خَبَرًا وَلَا يَمُدُّهُ؟ أَلَمْ يَجْعَلْ حَذَقَهُمْ  
يُحَلِّقُ: هَذَا مُصَنِّعٌ حَذَقَهُمْ مُصَنِّعٌ. مَحْ هَذَقَهُمْ  
مُصَنِّعٌ. مَحَلًّا لِمَنْ كَابَّةٌ وَغَمْنَا وَغَمْنَا: أَلَمْ يَجْعَلْ  
وَأَمَلْنَا حَقَّقَهُ. مَحْ أَمَلْنَا لِمَنْ وَأَمَلْنَا أَلَمْ يَجْعَلْ هَذَقَهُمْ  
وَأَمَلْنَا هَذَقَهُمْ وَأَمَلْنَا وَأَمَلْنَا هَذَقَهُمْ؟

(3) أَلَمْ يَجْعَلْ أَسْبَابَ: وَأَمَلْنَا حَقَّقَ أَسْبَابَ وَأَمَلْنَا  
هَذَقَهُ أَمَلًا لَهَا أَمَلًا: وَلَا يَجْعَلْ مَحَلِّقًا أَمَلًا. أَلَمْ يَجْعَلْ  
أَمَلًا مَحَلِّقًا مَحَلِّقًا مَحَلِّقًا. مَحْ لِمَنْ وَغَمْنَا  
وَأَمَلْنَا: هَذَا حَذَقَ أَسْبَابَ وَغَمْنَا: وَأَمَلْنَا كَمَ وَغَمْنَا  
مَحَلِّقًا: أَمَلًا كَمَ حَذَقَ مَحَلِّقًا أَمَلًا. هَذَا  
كَمَ مَحَلِّقًا وَغَمْنَا وَغَمْنَا نَعْمًا هَذَا وَغَمْنَا وَغَمْنَا  
كَمَ مَحَلِّقًا

(4) مَحَلِّقًا أَسْبَابَ: هَذَا كَمَ وَغَمْنَا أَمَلًا كَمَ أَمَلًا  
حَذَقَهُمْ مَحَلِّقًا وَغَمْنَا وَغَمْنَا أَمَلًا وَغَمْنَا: هَذَا نَاخِذًا  
خَلَّصَهُ: أَسْبَابَ: لَهَا خَلَّصَهُ خَلَّصَهُ وَغَمْنَا وَغَمْنَا  
مَحَلِّقًا هَذَا حَذَقَهُمْ خَلَّصَهُ: مَحْ مَحَلِّقًا وَغَمْنَا  
مَحَلِّقًا مَحَلِّقًا مَحَلِّقًا



clean person, we say only this to him, 'Brother, blessed are those who are holy and pure, for they shall see Jesus our Lord<sup>10</sup> and need not be ashamed in his presence; they are free from all evil and fast from the world and its pleasures'.

When you meet a stubborn person, speak to him as follows, (c.92) 'Brother, blessed are the meek, for they shall inherit the land of salvation'.<sup>11</sup> And then continue, 'Brother, if there is stubbornness in us, we must humble ourselves, sanctify ourselves, and through the greater and milder commandments we must strive to understand and know what is the height and depth and length and breadth with all the saints'.<sup>12</sup>

When you meet someone who has no mercy on his fellow human beings, then say to him, 'Brother, blessed are the merciful, for they shall obtain mercy,<sup>13</sup> even if they have committed manifold sins, because they forgive those who offend against them or rob them or do them great injury'. As they forgive, so they are forgiven by the just judge, and as they demand repayment, so God will require this at their hands. Ten thousand talents of transgression were remitted to the debtor, because he begged his master for it, although it was the rule that he, his wife, and his children should be sold. But then he went and demanded repayment from the man who owed to him;<sup>14</sup> 'So also my Father in heaven will act, unless each of you from the heart forgives his brother his sins,<sup>15</sup> even if they are four hundred ninety in one day'.<sup>16</sup> Let us realize that we too are all guilty before God. But if we forgive others, our Lord forgives us. (c.93)

5. When you meet gluttons and thieves who hunger through greed, say: 'Brothers, blessed are those who hunger and thirst for righteousness,<sup>17</sup> and not for spoil, avarice, and greed, which is a kind of idolatry'.<sup>18</sup>

10. Mt 5:8

11. Mt 5:5

12. Ep 3:18

13. Mt 5:7

14. Mt 18:23-35

15. Mt 8:35

16. Mt 18:22

17. Mt 5:6

18. Ep 5:5



### *Memra-Four*

The whole sickness of morally rigid people basically consists in that they are convinced they get contaminated by the sins of their neighbor, even though they do not sin along with him. They think to themselves that if they see somebody sin and trespass and do not condemn or repel him—so they think—they get contaminated just like him. For this reason he whose spirit is diseased seeks to deal blows to him who transgresses, thinking that by putting such a person to death, or persecuting, or condemning him, he himself will come out justified and innocent and be safe from the other person's sins, which he imagines are gratuitously clinging to himself. This is why our Lord said: 'If your brother refuses to listen to you, consider him as the rest of the pagans who are rebels and are disobedient'.<sup>19</sup> Just as you do not judge outsiders, so you should not judge this brother of yours who has rebelled.<sup>20</sup>

6. When you meet people who are at enmity with each other, say, 'Brothers, blessed are the peacemakers, for they shall be called sons of God'.<sup>21</sup> Now peacemakers are those who reconcile enemies who belong to other churches, away from their own.<sup>22</sup> They make peace in the land of their Father, and are mediators (c.96) who reconcile people by imploring them, demonstrating lowliness to them, and admonishing them. When they try to reconcile enemies who speak ill of each other because of their mutual hate, we must transform this speech and instead speak good of them in this way: 'What if I tell you that the person you hate is very sorry he is not on good terms with you, and he wants to make it up with you'. He says, 'I am unhappy about this animosity; Satan has tempted me to abuse my brother, who is a member of me'.<sup>23</sup> Even if he, whoever

19. Mt 18:17

20. Cf. 1 Co 5:12

21. Mt 5:9

22. That is, they act as outside arbitrators, able to act because they do not represent any local interests.

23. Rm 12:4



he is, has not said it this way, it will create a pause until the anger of those who are so far apart has cooled down, and they come to greet each other with a holy kiss.<sup>24</sup> If we do not transform their harmful words into harmless ones, as a result of all the spiteful remarks they make about each other, what a fine mediator you will make if you go and retell each side's exact words to the other! You will just stir up more trouble and they will not even be reconciled.

7. When you meet people who are inwardly entrenched in grievances toward each other, say, 'Brother, blessed are the pure in heart, for they shall see God'.<sup>25</sup> You should treat all people in such a discreet and humble way, advising them, from whichever point of access you may discover (c.97) to them. When the Evil One sees you being so gentle to both the good and the bad, it will howl:

What shall I do? I have shown him impure and evil people, but he looks upon them as upon saints, and admonishes them as brothers! Alas, what shall I do? I now have nowhere to attack him, for my whole strategy is based on people hating each other, if only because of their sins! But this person loves sinners like our Lord! Alas, this person condemns me and destroys me just as He does! I had better quit and leave, rather than let him destroy me by a lowliness that resembles that of his teacher, Jesus!

Here ends the fourth *Memra*-on the vegetables for the sick.

24. 1 Co 16:20

25. Mt 5:8

## مَدَامُنَا وَأَوْحَدَا

أَيُّ الْإِحْسَانِ مَعَكُمْ حَتَّى أَتَى وَأَمْلَأَ مَعَهُ: وَكَيْدَ أَيْ  
حَدَّثَهُ: هَلَا مَدَامُنَا وَتَحْتِ

(7) هَلَا مَدَامُنَا وَتَحْتِ أَيْ حَتَّى حَتَّى وَتَحْتِ حَتَّى  
حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: أَيْ حَتَّى: هَلَا حَتَّى لَأَكُنَّ  
وَوَقْتُ حَتَّى حَتَّى: وَتَحْتِ تَحْتِ تَحْتِ: لَأَكُنَّ: هَلَا حَتَّى  
مَدَامُنَا حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: هَلَا حَتَّى  
حَتَّى: هَلَا حَتَّى حَتَّى: حَتَّى حَتَّى وَتَحْتِ وَتَحْتِ  
حَتَّى حَتَّى: هَلَا وَتَحْتِ حَتَّى وَتَحْتِ حَتَّى حَتَّى  
هَلَا حَتَّى حَتَّى: هَلَا حَتَّى حَتَّى:

حَتَّى حَتَّى حَتَّى وَتَحْتِ حَتَّى حَتَّى حَتَّى: هَلَا  
حَتَّى حَتَّى وَتَحْتِ حَتَّى حَتَّى حَتَّى: هَلَا حَتَّى حَتَّى  
حَتَّى حَتَّى؟ حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: وَتَحْتِ  
حَتَّى حَتَّى حَتَّى وَتَحْتِ حَتَّى حَتَّى حَتَّى: حَتَّى حَتَّى  
حَتَّى حَتَّى حَتَّى وَتَحْتِ حَتَّى حَتَّى حَتَّى: هَلَا حَتَّى  
وَإِذَا حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: أَيْ حَتَّى حَتَّى حَتَّى  
وَإِذَا حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: هَلَا حَتَّى حَتَّى حَتَّى  
وَإِذَا حَتَّى حَتَّى حَتَّى حَتَّى حَتَّى: هَلَا حَتَّى حَتَّى حَتَّى  
حَتَّى حَتَّى حَتَّى

حَتَّى حَتَّى حَتَّى وَتَحْتِ حَتَّى حَتَّى حَتَّى

# Memra-Five

## ON THE MILK OF THE CHILDREN

**Summary:** The diet of milk is intended for the spiritually immature who avoid associating with sinners. Gradually, one may mix with sinners without imitating, exposing or condemning them. Jesus educated disciples to lead others to Perfection, as with Simon Peter regarding unclean food. The Paraclete comes only to those who are strangers to the world; reception of the Paraclete is the beginning of the way to complete Perfection, for one keeps growing until death.

(c.100)

1. Now let us speak of those whose diet consists of milk. The command, 'Do not eat bread with adulterers, with violent people, with gluttons, with covetous people, or with people who swear'<sup>1</sup> concerns this person. As an infant, he is required not to eat bread with them, nor to mix with them. He is still a child whom they can easily persuade to agree with their way of thinking, because he is inexperienced and can easily be seduced like all children. The commandment orders him not to dwell with them until he knows himself and has grown up. Only at that point is he commissioned to go and teach them, to be a lamb amongst them, and to make these wolves into innocent lambs.

1. 1 Co 5:11





For this is what it says to him: if this child wants to be the most virtuous of all children, if he wants to mature quickly and reach (c.101) perfect stature, and if he does not want evil to take root in him nor to strike him down with children's complaints, he should take care not to be taken in by means of food or to be allured to a wrong way of thinking. Nor should he become anyone's enemy or expose sinners, but he should make peace with them, without eating bread with them. Note that the Apostle only said 'Do not eat with them', and did not say that one should become their enemy or expose them. So whoever makes peace with them while being on his guard is more virtuous than he who does not eat bread with them, but exposes them.

2. Now someone could say, 'The fact that I do not eat with so and so does effectively expose him, because those who hear about it realize that there must be something objectionable about him that makes me avoid him'. Indeed, if one watches oneself, one will not have to be afraid of eating bread with sinners. This in itself is not committing a sin, not even when they are pagans. The Apostle merely gave this command to prevent someone from being won over to their wrong way of thinking, not because it would be committing a sin.

From this insight one quickly arrives at the commandment: 'Count everyone else better than yourself'.<sup>2</sup> Whoever has grown strong and arrives at this commandment is engaged in loving all people, both fellow-countrymen and foreigners, and suffers no harm in doing so. On the contrary, he honors them and regards them as better than himself. Thus, whoever eats bread with them (c.104) while being on the alert is better than he who does not eat with them and exposes them with his lips. If the latter thinks that on account of the other people's sins he is justified to

2. Ph 2:3



*Memra-Five*

transgress and beat, curse or detest them, or to be their enemy in any other way, he falls from Uprightness. No, we should be at peace with them, just as with everyone else. We should admonish them; if they cannot be convinced, they fall into the hands of the malignant judges of this malignant world who will punish them. Yet, who knows whether our Lord will not deal with them as with Paul or the publican or the woman taken in sin?

3. For how do you know, you who are angry with a wrongdoer, if he is not another Paul, or one of the publicans, a Zacchaeus or a Matthew, or a Rahab the harlot, or someone like that samaritan woman who committed adultery with many men, about whom our Lord testified that she had had five husbands besides the one she had at the time he met her? All these people repented and were saved. Should we then exalt ourselves above sinners, without knowing ourselves whether we will end up as Solomon or as Iscariot, or like the others who were good to begin with but sinned in the end?

Scripture says, 'Do not rejoice at the destruction of your enemy',<sup>3</sup> lest God brings his destruction on you and has no mercy on you as (c.105) you had no mercy on your brother. 'Whoever rejoices at misfortune will be his own ruin.'<sup>4</sup> Is it right that our Lord should die for sinners, but that we should hate them? Even if we are merciful with them, we are still very much falling short of the kind of love our Lord had. But if we hate them, we shall see him in eternity.

4. There are still other commandments that come under the heading 'milk of the children', which our Lord gave to little ones. These are: 'Neither go on the way of pagans, nor inside the town of the Samaritans; instead, go to the sheep who have wandered from the house of Israel'.<sup>5</sup> That

3. Pr 24:17

4. Pr 17:5

5. Mt 10:5

## مَدَامُنَا وَمَصْعَلَا

(3) مَعِ أَمَلًا كَمَنْ بَبَّ أَيْدِي وَفُجِرَ أَيْدِي مَعِ هَهِ وَخَصِبَ  
 حَقْلُهَا: أَيْ قَهْلُهَا هَهِ: أَوْ رَقْدُ أَوْ مَلَأَ مَصْعَلَا أَوْ  
 وَسَدَ رَسَدَا: أَوْ هَبَّ مَصْعَلَا وَكُنَا هَهِ حَقْلُهَا: أَيْ  
 وَخَصِبَ هَهِ وَخَصِبَ: وَمَصْعَلَا كَحَتَّ أَيْ هَهِ كَحَ هَهِ  
 مَعِ هَهِ وَحَقَّةٌ مَعِ: هَهِ هَهِ: هَهِ أَحَدٌ هَهِ.  
 هَهِ أَوْ مَعِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ  
 مَنَّا هَهِ وَخَصِبَ هَهِ أَوْ وَخَصِبَ هَهِ وَخَصِبَ وَخَصِبَ  
 هَهِ هَهِ حَقْلُهَا هَهِ: هَهِ هَهِ هَهِ هَهِ.

لَا كَمِ أَسْبَا حَلَا وَخَصِبَ حَصِبَ: وَخَصِبَ هَهِ كَحَا  
 حَصِبَ إِذْ هَهِ هَهِ هَهِ حَصِبَ أَيْ وَلَا مَعِ هَهِ هَهِ هَهِ:  
 وَبَسَا كَمِ حَصِبَا هَهِ إِذْ هَهِ. لَا كَمِ قَالَا هَهِ وَخَصِبَ  
 مَعِ هَهِ هَهِ هَهِ: هَهِ هَهِ هَهِ هَهِ. كَبَ كَمِ  
 مَعِ هَهِ هَهِ: هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ.  
 كَبَ هَهِ هَهِ: حَقْلُهَا لَا مَعِ هَهِ هَهِ.

(4) أَيْ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ:  
 هَهِ هَهِ هَهِ هَهِ. هَهِ: وَخَصِبَ هَهِ هَهِ هَهِ هَهِ:  
 هَهِ هَهِ هَهِ هَهِ هَهِ: أَيْ هَهِ هَهِ هَهِ هَهِ  
 هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ. هَهِ هَهِ هَهِ  
 هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ. هَهِ هَهِ هَهِ  
 هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ. هَهِ هَهِ هَهِ هَهِ هَهِ  
 هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ: هَهِ هَهِ هَهِ  
 هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ هَهِ.

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means, go to the sons of your own people and preach to them. Again: 'When you enter a village, ask who is worthy in it, and stay with him'.<sup>6</sup> 'Do not greet anyone on the way.'<sup>7</sup> 'When anyone does not receive you, shake off the dust from your feet as you are leaving, and it will be easier for Sodom on the Day of Judgment than for that town.'<sup>8</sup>

Are not these things, which our Lord said, contrary to the major commandments? After all, he himself said, 'Count everyone else better than yourself',<sup>9</sup> and 'Whenever you visit pagans at home, eat what they put before you'.<sup>10</sup> These two phrases seem to contradict each other: 'Visit pagans at home' and 'Do not go on the way of pagans'. (c.108) Our Lord really gave both these commandments. But he himself did not even ask first who was worthy before coming to stay. No, he stayed with bad people, so that the Pharisees murmured against him, because he always ate and drank with sinners, publicans, and prostitutes. 'Those who are healthy do not need a healer,' he said, 'only those who are entrenched in doing evil.'<sup>11</sup> Those words go further than the saying: 'Enter with him who is righteous and worthy'.

5. The Apostle also, while being 'all things to all people'<sup>12</sup> himself in order to be able to counsel all people, commanded others not to mix with sinners in the way he himself did. For what would have happened if people who could not tell good people apart from bad had mixed with bad people? For this reason our Lord and the Apostle gave their disciples those commandments because of their weakness, which was the result of their immaturity. Just as when one who gives bread to a baby and seeing that he cannot eat it and is tormented by hunger, immediately gives him milk, which his physical capacity allows, with the result that he can now suck happily—thus did our Lord and the Apostle.

6. Mt 10:11

7. Lk 10:4

8. Mt 10:14

9. Ph 2:3

10. Lk 10:8

11. Mt 9:11ff

12. 1 Co 9:22

## مَصَادِقُ وَمُصَمِّعَا

أَكْبَرُ بِهِ وَأَمَّا حَذْوُهُ مُذْنِ صَفْعَةً طَا أُنْجِي بِهِ أَكْبَرُ  
فَقَدْ قَبِلْنَا وَهَذَا: وَهَمَّ حَقْلُهُ أَسْ وَصَلًا وَفَضْلُ هَذَا  
وَأَحَدُهُ أَحَدُهُ مَتَقًا: مَحْ وَصَحَّحَ حَقْلُهُ أَفْعَلَهُ. مَحْلًا  
وَمَحْلًا هُوَ وَهَذَا أَحَدُهُ مَتَقًا: حَذْوُ وَحَادُهُ مَحْلًا وَمَتَقًا  
لَا أَلَا رَجْعًا. مُذْنِ بِهِ فَصَحَّ أُنْجِي هَذَا: كَبْ هُوَ لَا مَحْلًا  
يَهْدِي مَحْ هَذَا هَمْ هَذَا يَهْدِي. أَلَا هُوَ حَذْوًا كَقَلَّ هَذَا يَهْدِي:  
أَسْ وَأَوْ فَتَقَلَّ وَهَلْ يَهْدِي هُوَ حَذْوًا: وَفَلَّ حَذْوًا مَحْلًا  
مُحَقَّقًا هُوَ تَقَلَّ حَذْوًا هُوَ أَفْعَلَهُ يَحْذَوُهُ هَذَا. هَلَّا كَمْ  
صَحَّحَ مَتَقًا حَذْوًا أَهْلًا: أَلَا أُنْجِي أَكْبَرُ وَصَحَّحَ كَمْ  
حَضَبًا. أَكْبَرُ لَا وَصَحَّحَ حَذْوُ وَحَذْوًا مَحْ وَرَوْمَ هَذَا  
حَذْوُهُ

(5) أَوْ عَكْسًا كَبْ أَلَا يَهْدِي هَذَا فَلَا كَمْ فَكَلِمَ  
وَأَحْلَمَ نَدَا: صَفْحًا يَهْدِي لَأَسْتَبْلَا وَلَا تَلْمِزْهُمْ كَمْ  
مَحْلًا أَهْلًا. أَفْعَلًا هَذَا كَبْ هُوَ سَكَلَهُ يَهْدِي هَلَّا  
فَنَحْ يَهْدِي هَذَا مَحْ كَقَلَّ؟ أَلَا مُذْنِ وَفَضْلُ مُذْنِ  
هَذَا عَكْسًا هَذَا حَذْوًا يَهْدِي. سَبَا مَحْلًا حَذْوًا يَهْدِي:  
هَذَا سَبَا مَحْلًا لَأَكْبَرًا. أَسْ أُنْجِي مَحْ وَهَذَا كَقَلَّ  
حَذْوًا: هَذَا حَذْوُ وَلَا مَحْلًا أَفْعَلًا هَذَا مَحْ  
صَفْحًا: مَحْلًا مَحْ حَذْوُ مَحْلًا سَبَا هَذَا هَذَا سَبَا:  
هَذَا حَذْوُ مُذْنِ هَذَا عَكْسًا.

مَحْلًا هَذَا وَهَلْ يَهْدِي هَذَا مَحْ هَذَا: هَلَّا حَذْوًا  
أَلَا وَهَذَا يَهْدِي كَبْحًا وَأَحْلَمَ حَذْوًا: هَذَا مَحْ يَهْدِي  
مَحْ وَهَذَا: يَسْكُمُ يَهْدِي وَهَذَا حَذْوًا مَتَقًا. هَذَا  
مَحْلًا يَهْدِي حَذْوُ رَحْلًا. هَذَا وَهَذَا أُنْجِي وَهَذَا مَحْ

Because the disciples were truly children and had not yet grown into the knowledge of perfect disciples and were outwitted by clever speakers, they were afraid to visit pagans at home. In those days there were very many pagans. The Jews who feared (c.109) the Lord avoided the pagans as much as they could. For the Lord slew those sinners among them who visited pagans at home and who imitated them, forsaking Him and adoring idols. Because they had no power to resist, evil drove them to its way of thinking as soon as they looked to the pagans.

6. Seeing this, the Lord commanded the disciples, as children, not to visit pagans at home. For they thought, because they did not yet know the truth at this time, that whoever went off to teach the pagans was committing a sin, and that the Lord would slay him just like those who had exchanged the Good One who had fed them for Satan who was out to kill them; those who exchanged the living image for the dead calf. These people were bound with strong ropes, like slaves who had rebelled against their masters. Scripture says, 'Woe to those who call evil good and good evil'.<sup>13</sup> Just so the Israelites called the evil one who seduced them in the desert good, 'This is the Good One who brought you out of Egypt',<sup>14</sup> and they gave the impure one the holy name, 'The Mighty One of Jacob'.<sup>15</sup> So it is not the person who loves sinners, admonishes them and holds them to be good people—better (c.112) than himself—who incurs the wrath of God, but rather whoever distorts God's truth and whose love for evil people stems from the fact that he acts like them.

7. Thus [God] made them grow into knowledge step by step and he kept them from stumbling blocks until they were full grown and filled with the Spirit and would stumble

13. Is 5:20

14. Ex 3:24

15. Is 49:26

## مَدَامُنَا وَمَصْعَمَا

مَدَامُنَا حَمَمَ يَوْمَهُ مَعَ مَتَقَلَا مَقَامُ. مَدَامُنَا وَمَا وَارَا  
 مَدَامُنَا وَمَا وَارَا دَوْمَهُ، كَمَ حَمَمَ مَتَقَلَا: مَدَامُنَا دَوْمَهُ،  
 أَمَامَهُ: مَدَامُنَا وَارَا دَوْمَهُ، مَدَامُنَا. مَدَامُنَا وَمَصْعَمَا  
 يَوْمَهُ كَمَ مَقَامُ كَمَامُنَا. مَدَامُنَا وَارَا دَوْمَهُ،  
 مَدَامُنَا: مَدَامُنَا وَمَدَامُنَا يَوْمَهُ حَمَمَتَقَلَا: وَارَا أَمَامَهُ، حَمَمَا  
 حَمَمَتَقَلَا

(6) هَمَمَ مَدَامُنَا: مَدَامُنَا أَمَامَهُ وَارَا مَدَامُنَا  
 حَمَمَ مَتَقَلَا. مَدَامُنَا يَوْمَهُ حَمَمَ أَمَامَهُ دَوْمَهُ وَارَا  
 مَدَامُنَا وَارَا حَمَمَ مَدَامُنَا يَوْمَهُ مَدَامُنَا: وَارَا مَعَ وَارَا  
 مَدَامُنَا حَمَمَ مَتَقَلَا مَدَامُنَا. مَدَامُنَا دَوْمَهُ مَدَامُنَا أَمَامَهُ  
 وَارَا: مَدَامُنَا لَمَامَ مَدَامُنَا مَدَامُنَا، مَدَامُنَا  
 مَدَامُنَا: مَدَامُنَا مَدَامُنَا مَدَامُنَا: أَمَامَهُ حَمَمَ وَارَا مَدَامُنَا  
 مَدَامُنَا. أَمَامَهُ وَارَا: وَارَا حَمَمَتَقَلَا حَمَمَ لَمَامَ: مَدَامُنَا  
 مَدَامُنَا. أَمَامَهُ حَمَمَتَقَلَا حَمَمَتَقَلَا مَدَامُنَا: مَدَامُنَا وَارَا  
 أَمَامَهُ حَمَمَتَقَلَا. وَارَا لَمَامَ وَارَا مَعَ مَدَامُنَا. مَدَامُنَا  
 حَمَمَتَقَلَا حَمَمَ مَدَامُنَا مَدَامُنَا. مَدَامُنَا كَمَ مَدَامُنَا  
 مَدَامُنَا مَعَ وَارَا حَمَمَتَقَلَا مَدَامُنَا دَوْمَهُ، مَدَامُنَا دَوْمَهُ،  
 لَمَامَ أَمَامَهُ وَارَا مَدَامُنَا: مَدَامُنَا دَوْمَهُ لَمَامَ: أَمَامَهُ  
 مَعَ وَارَا مَدَامُنَا: مَدَامُنَا مَدَامُنَا حَمَمَتَقَلَا مَدَامُنَا وَارَا  
 حَمَمَتَقَلَا

(7) مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا مَدَامُنَا دَوْمَهُ،  
 مَدَامُنَا مَدَامُنَا: مَدَامُنَا دَوْمَهُ، مَعَ مَدَامُنَا: مَدَامُنَا وَارَا  
 مَدَامُنَا دَوْمَهُ: مَدَامُنَا مَدَامُنَا مَدَامُنَا. مَدَامُنَا مَدَامُنَا



no more. For, 'Everyone who cannot retain solid food must feed on milk until he knows the truth'.<sup>16</sup> And 'Do not greet anyone on the way';<sup>17</sup> that means, do not speak with anyone until you have arrived at the place to which I have sent you. Our Lord told them this so that they should not, for the sake of a greeting, be caused to stumble or quarrel or strive if they happened to fall in with some argumentative person on the road.

Yes, our Lord gave them these commandments because they were children. But as they grew strong and big, they were allowed to become all things to all people, to help all people, and to counsel all people according to the example that our Lord gave speaking to all people in such a way as they could understand. For no one is punished for the sins of others and no one is rendered impure by contact with sinners, provided he does not imitate their works. The Apostle<sup>18</sup> expressed this when he said that not only those who commit sins are sinners, but also those who associate themselves with what they do; this is the case (c.113) with someone who turns a blind eye on thieves, adulterers, and murderers and so becomes their associate in murdering or stealing or adultery, or who shares in their spoil, or who is bribed to keep the secret. Because of any of these things, he places his portion with them.<sup>19</sup>

8. Now if someone admonishes them in private and does not expose them seeing that they are his fellow human beings and because he would hate anyone to expose him if he had gone astray—with the result that he would have to beg everyone who saw him, 'Do not reveal me, or else I shall die'—such a person is not committing a sin. This is what one should say to a person who has gone astray, when observing him or hearing about him: 'My son, a bribe I shall not accept, but because love covers sins<sup>20</sup> and because

16. Heb 5:13-14

17. Lk 10:4

18. 1 Co 5:9f

19. Ps 50:18

20. Pr 10:12



I hate the disgrace of being exposed just as much myself, even if I had committed a murder, for this reason I shall do nothing that would make me fall from Uprightness. If I myself would hate to be exposed, how could I expose others and so become unjust instead of righteous? Therefore, no evil will come upon you through me.' It is written (C.116) thus, 'Evil comes, but woe to him through whom it comes'.<sup>21</sup> Let us understand that evil does not come upon people by itself. Someone either brings it on himself, or a neighbor brings it on him. Or it is brought on someone if God wants to test him or glorify him by means of Satan, like Job.

9. It is evident then, that, in general, evil comes on someone through evil people—either through himself or through his neighbor. My son, evil will not come on you through me who just happened to see you, but if it has come through someone else who has seen you sin, or if it is through you yourself because you have committed this crime, then you must beseech God and make a covenant with him that you will not do this again and he will have mercy on you. But if you do not do this, then, even if you manage to escape the hands of people who know clemency, God will bring his wrath upon you. For you have hurt the heart of a person who is of your kin from Adam.

Far be it from me that evil comes through me and that I should do evil to anyone. In this way a person should correct his neighbor in private when he sees him commit a sin. In this way, he does not place his portion with adulterers and murderers, nor does he associate with them, but he is holy and fulfills the law of Christ. For whoever exposes the sinner does that which he hates other people (C.117) to do to him and he becomes unjust instead of righteous. If evil comes through him, he receives woe; yes, 'Woe to him through whom evil comes'.

21. I P 4:8

## مَدَامُنَا وَمَصْعَلَا

وَمَعَا مَصْعَلَا تَتْلُوَا مَصْعَلَا وَهَيْلَا حَكَّ دَهْلَا وَبِئْسَ  
 بَقْنَسِي: أَفَقِ مَعْلَا: إِنَّا مَعْلَا إِنَّا مَعْلَا: مَعْلَا: مَعْلَا: وَأَلَا أَفَقِ  
 كَدَّ مَعِ قَائِلَا: هُوَ وَهَيْلَا إِنَّا وَبِئْسَ بَقْنَسِي:  
 أَمَعْلَا أَفَقِهَا إِنَّا لَأَسْتَبَا هَاهَا خَلَا هَلَا قَائِلَا؟ مَعْلَا هُوَ  
 كَابَبْ وَمَدَّ لَا أَلَا حَكَبْ مَعْلَا. مَدَّ هُوَ هُوَ:  
 وَبِئْسَ أَلَا: أَلَا هُوَ حَكَّ وَكَابَبْ: أَلَا. تَعْلَا  
 وَبِئْسَ لَا أَلَا حَكَّ كُنْعَا: أَلَا أَوْ كَابَبْ: أَلَا حَا  
 تَعْلَا: أَوْ كَابَبْ مَحْنَا أَلَا حَكَبْ: أَوْ وَارِ رُحَا كُكَا  
 وَبِئْسَ لَائِي أَوْ تَرْتَبْ: حَبَّ هَيْلَا: أَسْ وَلَا تَعْد. هُوَ  
 حَكَّ حَكَّ وَكَابَبْ: أَلَا مَعْلَا:

(9) مَرَا أَيْ: وَكَابَبْ: وَبِئْسَ حَقَّا أَلَا أَوْ وَمَكَا أَوْ  
 وَمَحْنَا: هُوَ حَبَّ كَابَبْ وَمَدَّ وَبِئْسَ مَعْلَا: مَعْلَا لَا  
 أَلَا حَكَبْ مَعْلَا: أَلَا أَلَا حَكَبْ كَابَبْ إِيْسَبَا وَمَرَا  
 حَبَّ: هُوَ كَابَبْ وَمَكَّ وَهَيْلَا أَيْ: هُوَ هَيْلَا. أَلَا حَكَّ  
 مَعِ كُكَا هَاهَا حَكَّ مَعْلَا وَلَا حَبَّ أَيْ: أَسْ هُوَ  
 مَعْلَا وَمَكَّ حَكَبْ. أَلَا حَبَّ: هُوَ لَا أَحَبَّ: أَلَا مَعِ أَيْ:  
 حَتَّتْنَا وَلَا مَدَّ مَعْلَا فُلَا أَيْ: كُكَا مَعْلَا وَهَاهَا  
 حَكَبْ: وَهَاهَا أَيْ حَكَّا وَكُنْعَا كُنْعَا مَعِ أَوْ.  
 إِنَّا مَعِ كَدَّ وَبِئْسَ مَعْلَا كَابَبْ هَاهَا لَائِي. هُوَ  
 بَقْنَسِي: إِنَّا حَبَّ: هَاهَا: مَدَّ وَمَرَا حَكَّ وَبِئْسَ:  
 هَاهَا حَبَّ حَبَّ: هَاهَا مَعْلَا مَعْلَا: مَعْلَا: أَوْ  
 مَعْلَا: أَلَا مَعْلَا هَاهَا مَعْلَا تَعْلَا: وَبِئْسَ. مَدَّ  
 حَبَّ وَبِئْسَ هَاهَا: حَبَّ مَعْلَا وَهَيْلَا هُوَ وَبِئْسَ تَعْبَ

10. Then see how you are in fact running with thieves and how you put your portion with adulterers when you censure your brother or expose or scold him. Therefore, my brothers, let us admonish everyone in love: the sinner in a humble spirit, in order that he does not sin again; and he who stands upright, in order that he may stand firmer and firmer, continue to grow and not fall. Let us not judge or expose any person, lest evil comes through us. For it is written, 'Let us not judge, that we be not judged'<sup>22</sup> and 'Be like your Father who is in heaven, who is kind to the good and the evil, who sends down his rain on the just and the unjust'.<sup>23</sup>

Perhaps you will say to me, 'These words were written for the Perfect and I do not want to become Perfect, but only Upright'. Then do not get angry about what I am going to say to you. Let us assume for the moment that these words 'Do not judge' and 'Let evil not come through you' are addressed specifically to the Perfect. Then you will still have to admit that the opposite: 'Judge' and 'Expose' cannot have been addressed to the good, but merely to the weak, namely to those whom evil has conquered, who hate to the point of murder. Jesus said, 'After you have reprimanded a person, if he does not obey you, (c.120) consider him as a publican and a pagari'.<sup>24</sup> In other words, do not become so evil that you kill him or uproot him like a weed,<sup>25</sup> without perceiving whether or not he is perhaps really wheat.

11. There are people, like Paul, those publicans and those harlots, who were weeds in the beginning, but became good wheat in the end. Why should the Judge excuse you from the things he has commanded you, such as, 'Do not uproot the weeds',<sup>26</sup> or 'Whatever you hate that people should do to you, do not do that to others',<sup>27</sup> or 'Overcome evil with good',<sup>28</sup> or 'Judge not that you be not judged',<sup>29</sup> or

22. Mt 7:1

23. Mt 5:45

24. Mt 18:17

25. Mt 13:29

26. Mt 13:29

27. Mt 7:12

28. Rm 12:21

29. Mt 7:1



‘Regard your neighbor as better than yourself’,<sup>30</sup> or ‘Forgive him who offends you seventy times seven’,<sup>31</sup> or ‘Yield your cheek and do not resist one who is evil’,<sup>32</sup> or ‘Woe to him through whom evil comes’<sup>33</sup>? What more should I write about your transgressing the whole law of the Lord, when you do evil to him who has offended you? And so, if you do evil to him who has not offended you, how very guilty and degraded you are before God, transgressing his law and not doing his will! He will certainly inflict severe punishment on you on the Day of Judgment. For you will not only not come to Perfection if you are judging and doing evil to someone, you will also fall from Uprightness.

But you (c.121) who seek to become either Perfect or Upright, give up judging. God will do the judging. Whoever is evil will fall into the hands of the evil judges of this evil world, and they will inflict punishment on him. If he escapes their punishment and does not repent, God will punish him, and from Him there is no escape. ‘It is a fearful thing to fall into the hands of the living God’, Scripture says,<sup>34</sup> for he will not be lenient on the Day of Judgment, as he still is here and now.

12. So, my brothers, in order that we be not judged while we are engaged in judging, or be hated while we hate, or vengeance be taken on us while we are avenging ourselves, or accused when we accuse and judged by the judgment that we apply ourselves, I advise that we leave off judging altogether and instead counsel all people in love. Scripture says, ‘If you do not judge yourself, I will judge you, says God’.<sup>35</sup> However, if you blame or curse or beat someone, not controlling your anger and calming down, God will not judge you impartially. But if you want to be Perfect, then pray that our Lord will forgive the other person and that you will not be at enmity with him. For even Upright-

30. Ph 2:3; cf. *Memra-*  
5:2, 6:1  
31. Mt 18:22

32. Mt 5:39

33. Mt 18:7

34. Heb 10:31

35. Rm 12:19

## مَدَامُنَا وَمَصْعَمَا

أَهْ أُمُّ وَرَقَاهُ؟ حَصْعَمَا حَلْجُمَا؟ أَهْ أُمُّ وَلَا لَأُوهْ، وَلَا  
لَأُوهْ؟ أَهْ أُمُّ وَهْمَرُ حَسْبُزْ أَسْ وَهْمَلَا؛ مَحْنَبْ؟ أَهْ أُمُّ  
وَهْمَمَ كَهْ لَحْصْ وَاهْقَا كُفْ مَحْنَبْ كَلَا مَحْصَا؟ أَهْ  
أُمُّ وَهْدَ قُفْ هَلَا لَأَقَمَرُ كَهْمَحَا حَصْعَا؟ أَهْ أُمُّ وَهْ  
لَحْصْ وَحَابَّةٌ يَوْمَ لَأَلَا كَبْعَمَا؟ هَمْعَلَا أَهْقَلَا أَمَلَمَدَ كُفْ  
وَكَدَهْ نَعْمَهَا وَهْدَ، كُفْ: أَيْ: أَمَلَمَدَ وَهْمَلَمَ أَيْ  
لَحْصْ وَاهْقَا كُفْ. أَيْ وَهْ مَحْنَبْ أَيْ لَحْصْ وَلَا  
أَهْقَا كُفْ. مَعْلَا مَلَا أَيْ هَمْعَلَا أَيْ لَأَكَمَا: كَبْحَا  
أَيْ كَلَا نَعْمَهْمَهْ هَلَا كُفْ أَيْ رَحْمَهْ هَمْعَمَ كُفْ  
حَمْعَلَا وَهْمَلَا. لَأَ كَبْحَا كَبْحَمْعَمَهْ أَيْ مَعْلَا أَيْ مَعْلَا وَهْمَلَا  
أَيْ مَحْ قَالَمَا نَقَا أَيْ: كَلَا أَمَلَمَدَ وَهْمَلَمَ أَيْ  
لَأَلَا.

لَأَلَا أَيْ وَهْدَا أَيْ وَهْمَلَا حَصْعَمَا أَهْ قَالَا: مَحْمَم  
وَسَبْ: كَلَمَا وَهْمَلَا كَهْ. مَحْ وَهْمَ وَهْ نَقَا كَابَتْ وَهْمَلَا  
كَبْعَا وَهْمَلَا حَصْعَا: هَمْعَلَا مَحْمَمَ كَهْ. هَلَا قَلَمَا مَحْ  
لَأَعْمَمَهْمَهْ وَهْمَلَا هَلَا لَأَلَا: كَلَمَا مَحْمَمَ كَهْ وَهْمَلَا  
وَمَحْ أَيْ هَمْعَمَ نَعْمَلَمَدَ. وَهْمَلَا يَوْمَ كَمَرُ وَهْمَلَا لَحْصَقَا  
كَابَّةٌ يَوْمَ وَهْمَلَا مَلَا: وَهْمَلَا أَسْ وَهْمَلَا وَهْمَلَا: هَمْعَلَا مَحْمَمَ  
حَمْعَلَا وَهْمَلَا.

(12) لَأَلَا أَسْت: وَلَا كَبْ وَهْمَلَا نَمَلَا: أَهْ كَبْ هَمْعَمَ  
نَعْمَلَمَلَا: أَهْ كَبْ لَأَحْسَبْ نَمَلَا: أَهْ كَبْ وَهْمَلَا نَمَلَمَلَا:  
هَمْعَمَهْ وَهْمَلَا وَهْمَلَا نَمَلَمَلَا: مَحْمَلَا وَهْمَلَا مَحْ وَهْمَلَا هَمْعَلَا  
مَحْنَبْ لَحْصَمَ حَمْعَلَا. لَأَلَا كَمَرُ لَأَحْبْ وَهْمَلَا حَمْعَمَ: أَيْ  
لَأَحْبْ وَهْمَلَا: أَمْعَلَا كَلَمَا. أَيْ وَهْ مَحْمَمَ أَيْ أَهْ لَأَلَا أَيْ أَهْ



ness, which is below Perfection, may not pray and beseech God that evil comes on him who does wrong to her. No, this is what Uprightness says: May our Lord act as he knows best. (c.124) If it is right that vengeance is taken, let him see to it; if it is right to forgive, let him forgive. Perfection, however, prays with her whole heart that God may forgive the person who has offended against her. God then does not avenge the person against whom the offense had been committed but only requires penance, because the Perfect pray for the offender to be forgiven.

13. There is no way in which anyone can resist the truth, do harm and distress to him who belongs to our Lord, and yet escape our Lord's chastisement. Only if he repents first, makes his supplication and prays for this transgression to be forgiven, will our Lord have mercy on him and forgive him. But if after our Lord's forgiving him, he goes off to demand satisfaction from someone who has transgressed against him, our Lord will change his mind and demand satisfaction from him. In the case of that debtor who had repented before our Lord, the Lord of the debt forgave him his debts.<sup>36</sup> He forgave him, although it had already been decided that he, his wife, and his children should be sold. But because this man in his turn indicted and sued a fellow-servant of his who was in debt to him (which means, he had transgressed against him) and did not want to forgive him, God retracted and required satisfaction for his former transgressions and did not spare him, as he had not spared his fellow-servant.<sup>37</sup>

So I advise that, as we have transgressed so much ourselves, we do not require satisfaction from anyone else for any transgression against us, but admonish both ourselves and him who transgresses, that until we are beyond transgressing, until we have done away with this ourselves, we should show mercy to our fellow-servants. For if we de-

36. Literally, 'sins'.

37. Mt 18:23-35



*Memra-Five*

mand satisfaction, (c.125) God will certainly retract and demand satisfaction for the transgression for which we have done penance and which he has forgiven us initially, just as in the case of the debtor.

14. For there is no one among the sons of Adam, who has not in the first place sinned and subsequently been justified. This inclination was implanted in Adam on the day he transgressed the command. From then on it was implanted in all of his offspring from their mother's womb. As soon as they had come to know themselves, they struggled to overcome it and be justified, or they were overcome and defeated by it and started acting impiously. 'You wicked servant', it is written, 'should you not have spared your fellow-servant as I had mercy on you?'<sup>38</sup> 'So', it is written also, 'my father in heaven will do to anyone of you who does not from this heart forgive his brother his transgressions.'<sup>39</sup>

15. But let us return to the matter that was raised by us above, concerning the immaturity of the disciples, of whom God took good care. As a child, which is physically young, is educated by his physical mother with all the care and protection he needs, in order that he can grow fast and without infirmities and his growth may not be impaired, that his appearance may be handsome and beautiful, even so our Lord educated his disciples cautiously in the Spirit. [Our Lord did so] that they might quickly become spiritual and perfect people who would make many Perfect ones and turn again the captivity (c.128) of people out of the hands of Satan the corrupter, and prepare for the Lord a perfect people,<sup>40</sup> zealous for good works and loving its God with all its strength and all its heart and everyone else as itself—as it has been written in both Testaments,<sup>41</sup> a people

38. Mt 18:32

39. Mt 18:35

40. Lk 1:17

41. Dt 6:5; Mt 22:37;

Mk 12:30; Lk 10:27



proclaiming the one God and Lord of all, who is the Creator and Sustainer of everything to whom everything belongs.

16. Because of this he says to those who are immature: 'Ask who is outstanding and worthy and stay with him',<sup>42</sup> so that their mind is not impaired and harmed or ransacked and vilified by the evil one or by people through deliberate deception. If our Lord had not arranged it in this way of gradually tutoring them like children, we know they would have been caused to stumble. After they had received the Paraclete and our Lord had been taken up and the disciples learned the truth, they only spoke the word of God to Jews, and did not instruct the pagans and the sinners, in order not to be seized by evil people or by servants of the evil one, until our Lord moved them to do this. This was after they had received power and when he had sent a revelation to Simon, in which this one saw a picture of unclean animals. He said to him, 'Kill and eat'. But Simon rejected it with loathing and said, (c.129) 'Far be it from me'. But our Lord rebuked him three times, 'What God has cleansed, you must not call common'.<sup>43</sup>

17. Someone might object that he was speaking to him about real animals and meat, but this cannot be so since the apostles ate no meat at all; they fasted until the ninth hour and then they consumed just bread, salt, herbs, and olives. Rather, the explanation of 'Kill and eat' is: Seek the company of pagans and unclean people and teach them—this is what God wants, so none of you will be defiled.

And while Simon was perplexed about the vision, behold pagans entered and came toward him. The Spirit said to him, 'Rise, go with them without hesitation. For these are

42. Mt 10:11

43. Ac 10:13-15

## مَدَامُنَا وَمَصْعَمَا

أَسْبَ وَحَلَاوَامَتِهِ وَمَلَقُفْ صَلَاتِ مَعْتَقُحْ مَبْ كَلُّوَا مَعْدَا  
 وَفَلَا: وَحَدَا فُلَا هَاسِبْ فُلَا: هَفَلَا فَبَرْمَ وَمَلَا \*  
 (16) مَعْلَدُهُنَا هَفَلَا أَمَدَا لَاسِحْ وَلَاسِحْ: وَمَلَا مَعْدَا  
 مَعْلَدَا: هَفَلَا: هَفَلَا هَفَلَا. وَلَا تَلَبَا هَفَلَا: وَحَسَدُهُ:  
 أَمَ تَلَمَسْ هَفَلَا مَعْ كَبَلَا أَمَ مَعْ حَتَا إِنْغَا: حَبَا  
 مَعْ رَنْتَلَا وَلَهْمَسْ. هَفَلَا هَفَلَا لَا حَبْ مَعْدَا هَفَلَا  
 مَكَلَا وَكَذَا أَنَا أَسْبَ وَحَتَقْ: مَدَامُنَا هَفَلَا هَفَلَا.  
 أَمَلَا وَمَبَسْ: وَمَعْ حَلَا: وَمَحَلَا فَامَكَلَا هَفَلَا  
 مَعْدَا هَفَلَا هَفَلَا: حَمْرَ مَعْدَا هَفَلَا هَفَلَا  
 مَعْدَا هَفَلَا هَفَلَا هَفَلَا هَفَلَا هَفَلَا  
 هَفَلَا: مَعْدَا هَفَلَا هَفَلَا هَفَلَا هَفَلَا هَفَلَا  
 حَبَلَا: حَبَلَا وَمَعْدَا أَنَا مَعْدَا وَمَحَلَا سَلَا هَفَلَا  
 أَمَلَا حَمَصْ هَفَلَا دَمَ مَتَقَلَا لُفَقَلَا: وَأَمَلَا هَفَلَا  
 وَأَمَلَا إِنْغَا لُفَقَلَا. هَفَلَا: هَفَلَا هَفَلَا. هَفَلَا  
 مَعْدَا هَفَلَا: مَعْدَا كَب. هَفَلَا دَمَ مَعْدَا لُفَقَلَا  
 وَحَبَرْمَ وَكَلُّوَا وَفَدَا: أَمَلَا لَا مَعْدَا \*

(17) أَمَلَا حَمْرَ تَلَمَسْ وَفَلَا مَتَقَلَا هَفَلَا هَفَلَا  
 دَمَ: لَا أَمَلَا هَفَلَا هَفَلَا هَفَلَا: أَمَلَا رُفَقَلَا هَفَلَا  
 حَمَلَا مَعْدَا: هَفَلَا هَفَلَا هَفَلَا هَفَلَا هَفَلَا  
 هَفَلَا. هَفَلَا وَفَدَا هَفَلَا هَفَلَا هَفَلَا: رَمَلَا  
 هَفَلَا حَمْرَ مَتَقَلَا لُفَقَلَا هَفَلَا هَفَلَا هَفَلَا  
 هَفَلَا مَعْدَا مَعْدَا هَفَلَا.

هَفَلَا مَعْدَا مَعْدَا: هَفَلَا: هَفَلَا حَمْرَ هَفَلَا  
 هَفَلَا: أَمَدَا دَمَ وَفَدَا: هَفَلَا حَمْرَ مَعْدَا هَفَلَا

the animals about whom the Lord has said to you, "Kill and eat". What the Lord has cleansed, none of you should call common from this time onward.'<sup>44</sup>

Then Simon remembered that our Lord, before he was taken up, had said, 'Go to all nations and make them my disciples in the name of the Father and of the Son and of the Holy Spirit'.<sup>45</sup>

Then everything became clear to Simon; he felt heartened, went out and began to make (c.132) the pagans disciples by teaching them what they had to do in order to be saved. 'So, when he entered Jerusalem, the circumcision party criticized him: "Why do you go to uncircumcised and unclean people, and eat and drink with them, although this is unlawful?"'<sup>46</sup>

But they criticized him on the basis of the minor commandments, 'You should not mix with sinners'. Thereupon, he drew them on toward the major commandments, that is, toward the solid food, saying, 'God has given me the command that I should not call any person pagan or unclean'.<sup>47</sup> Thus God himself showed patience until the 'children' should grow strong. Then, once they had become 'adults', he gave them the 'solid food' through the Paraclete and disclosed to them the whole truth. So they could now build up each other, because they had come to know the commandments that are superior to the others.

18. So the Paraclete has come, whom the world cannot contain, and whom no one can receive who has not become a stranger to the world, as our Lord said, 'The world cannot contain the Paraclete, the righteous sons of this world

44. Ac 10:13-15, 17

45. Mt 28:19

46. Ac 11:2-3

47. Ac 10:28

## مَدَامُنَا وَمَصْعَمَا

لَا أَفْكَى، وَهَكَمِ أَنْتَ مَتَقَالًا وَأَنْتَ كَرِ مَدَامُنَا: فَهَذَا  
 هَذَا أَفْكَى: فَجَبَرِ الْكَلَامَ وَقَدْ لَا مَصْعَمَا أَهْصَحْ، أَيْ هَذَا.

هَبْ بِي الْأَوْفَى مَصْعَمِي، لَحْمِي، وَأَنْتَ حَذِي، كَبِ  
 مَصْعَمَكُم: أَرَادَ حَذِي هَذَا، تَصِغًا هَذَا لِحَبِّهِ أَنْتَ، حَقَمِ  
 أَلَا هَذَا هُوَ مِلَا وَهَذَا مِلَا.

هَبْ بِي مِلَا مَصْعَمِي، وَمِلَا سَكَمًا: هَذَا لَحْمٌ هَذَا  
 لَحْمٌ تَصِغًا هَذَا أَنْتَ، وَمِلَا تَحْبِي، هَذَا مِلَا. هَبْ  
 كَلَامًا لَاهُ وَهَكَمِ: يُسَبِّحُ هَذَا هَذَا إِنْغِي هَذَا، وَهَذَا كَرَاهِي: هَذَا  
 وَهَذَا كَلَامٌ هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا: فَجَبَرِ وَلَا هَكَمِي؟

يُسَبِّحُ هَذَا هَذَا هَذَا هَذَا فَهَمْزَاتَا وَمَتَقَالًا: وَلَا لَاهُ  
 مِلَا مِلَا. هَبْ بِي مِلَا أَنْتَ، لَحْمِي، وَهَذَا: هَذَا هَذَا هَذَا  
 لَحْمِي، هَذَا هَذَا هَذَا هَذَا: وَهَذَا كَلَامٌ هَذَا هَذَا هَذَا  
 وَهَذَا إِنْغِي لَا أَنْتَ، وَأَوْفَى هَذَا مَصْعَمِي. أَلَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا. هَبْ بِي كَبِ هَذَا هَذَا: مِلَا هَذَا هَذَا  
 مِلَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 وَهَذَا هَكَمِ وَهَكَمِ؟

(18) أَلَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا: أَسْ وَأَنْتَ مَدَامُنَا: وَلَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا  
 هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا هَذَا



can only contain the gift of the pledge'.<sup>48</sup> Now when the twelve apostles had received this Paraclete on that day at the same place, 'fear fell on them'.<sup>49</sup> For the Paraclete does not (c.133) make a person perfect straight away when he comes. He who has received the Paraclete has the knowledge of the whole truth so that he is saved, but he only stands at the beginning of the way to complete Perfection [for] right up to the day that he departs out of the world he keeps on growing. This is illustrated by what we discussed above, that when the apostles had received the Paraclete they were afraid to seek the company of pagans until our Lord reprimanded Simon, and Simon his comrades, 'for our Lord has sent us among wolves, not to righteous lambs'.<sup>50</sup> Paul, also, when he saw that his correspondents through fear were not straightforward about the Gospel after having received the Paraclete, corrected them, as is described in the Letter to the Galatians.<sup>51</sup>

19. Nonetheless, I am not saying that they were not in the process of being made Perfect. I am only saying that it never happens on one and the same day that someone receives the Paraclete, is made fully Perfect, and that fear is taken from him. However, whoever receives the Paraclete does receive knowledge of the whole truth. On the other hand, if someone does not know the truth, he has not received the Paraclete. The apostles, therefore, did know the truth after receiving the gift of the Paraclete, but on some occasions they were afraid and did not preach as they should have done. Therefore, Paul said to them, (c.136) 'You did not receive the spirit of fear',<sup>52</sup> and then they were heartened and, while accepting that they would be killed, they

48. Apocryphal. For 'the gift of the pledge', cf. 2 Co 1:22, 5:5; *Memra*-1.2; 3.11-14; 15.16, 19.

49. Cf. Ac 2:2; *Memra*-20.10

50. Cf. *Acts of John* (ed. Zahn) 4ff.

51. Ga 2:14

52. Rm 8:15; 2 Tm 1:7

## مَدَامِنَا وَمَصْعَلَا

وَالَا قَنَمَكُمْلَا مَدَامِنَا كَدَ اِنْع: مَبَّ « وَبَ مَلَا وَمَصَلَا  
 قَنَمَكُمْلَا: قُدَّه عَنُؤَا هَوَسَا هَوَسَبَ مَعْنَا حَقْلَا مَعْنَاهُ.  
 هَدَبُ مَلَا حَتَمُ مَلَا وَيُقَمَّ مَحْ حُلُكُلَا مَدَاوَدَ مَدَا. اَلَا لَمِنَ  
 مَبَّسَبَ وَبَحْ وَمَحَدَ قَنَمَكُمْلَا: وَسَكَبَ يَهَّه وَتَارَكِمَ  
 حَمَدَ مَتَقَا حَبُ مَلَا وَمَلَا مَدَا حَقَصَتَا مَقَصَتَا مَدَا  
 حَتَمَتَا يَهَّه: وَكَلَدَ وَاقَلَا يَهَّه عَبُؤَا مَدَا: كَدَ رِبَ اَمَدَا  
 اَوَقَلَا. هَاوَا فَهَكَدَه كَبَ سِرَا اَنَسَ وَبَحْ وَسَكَلَا يَهَّه اَلَا  
 اَوَسَرَبَ حَصَدَا اَلَا: مَحْ حَلَاوَا وَمَحَدَ قَنَمَكُمْلَا: اَوَلَا اَنَسَ  
 اَمَّ وَمَلَدَت كَبَ كَلَمَتَا»

(19) كَدَ وَبَحْ وَلَا اَلَا مَعْنَاهُ اَمَدَا اِنْلَا: اَلَا وَكَدَ كَبَ مَعْنَاهُ  
 وَمَصَقَلَا اِنْع قَنَمَكُمْلَا: مَدَامِنَا مَعْنَاهُ مَلَا مَدَا  
 وَسَكَلَا: اَلَا مَبَّ « مَلَا وَمَحَدَ قَنَمَكُمْلَا قُدَّه عَنُؤَا. اَلَا  
 وَبَحْ اِنْع لَا مَبَّ « عَنُؤَا: لَا قَحَلَا قَنَمَكُمْلَا. مَبَّسَبَ يَهَّه  
 كَدَ لَمِنَ عَتَسَا كَعَنُؤَا حَلَاوَا وَمَحَدَ مَعْنَاهُ اَلَا وَيَهَّه  
 قَنَمَكُمْلَا. هَاوَا اَمَلَا وَيُسَكَبَ يَهَّه هَاوَا مَحَدَا يَهَّه  
 اَوَسَرَا اِنْع اِنْع. اَمَبَّ اَمَدَا حَتَمَا فَهَكَدَه: وَلَا  
 مَعْنَاهُ وَيَهَّه وَيُسَكَلَا. هَاوَا اَلَا حَتَمَا مَعْنَاهُ يَهَّه  
 حَمَدَا: هَاوَا اَمَلَا. هَاوَا فَهَكَدَه اَنَسَ وَيَهَّه وَيَهَّه  
 مَبَّ حَبَّ مَبَّ: حَبُ مَلَا وَمَا مَعْنَاهُ.

هَمَلَا وَالَا وَبَحْ قَنَمَكُمْلَا: مَبَّ « اِنْع قُدَّه عَنُؤَا. هَمَلَا  
 وَبَحَّ « قُدَّه عَنُؤَا: اَمَبَّ حَقْلَا مَكَلَا مَعْنَاهُ مَلَا مَدَا  
 وَسَكَلَا مَعْنَاهُ اَمَبَّ مَدَامِنَا. هَمَلَا وَالَا مَبَّ: اَمَبَّ

now preached resolutely. Thereupon the Holy Spirit made them correct each other until they were Perfect.

When the Paraclete comes, a person learns the whole truth. Once he has learned the whole truth, fear is gradually taken completely away from him; thus he is set free. And once he is free, he is made Perfect. When his vessel is perfect and he has fashioned its shape,<sup>53</sup> he grows day by day in love until the day that our Lord wants to take him off to himself. Then his dwelling is with him who is our God. He is everlasting and unchangeable, he remains forever as he is. He is glorified by his beloved and rejoices with them unto the ages of ages.

20. Concerning the saying 'Shake off the dust from your feet',<sup>54</sup> consider the following: When the apostles had entered somewhere and the inhabitants did not want to receive them, the apostles were angry with them and hard on them since they were still children in the truth. The apostles wanted to do the same as they had wanted to do when our Lord was still with them, namely call down fire from heaven on the village that did not receive them; this, in fact, meant that they reacted just like harsh people still react today. But our Lord reproved such an attitude firmly: 'Think no more of such a thing!'<sup>55</sup> He refuted them because, like children, they were still removed from the truth in this matter. He wanted them not to be so harsh, but to shake off the dust and leave (c.137) in peace. But from the person who did not receive them, not even when they prayed for him, our Lord will require satisfaction unless he repents. So whoever shakes off the dust and yet quarrels with the person who does not receive him is not an Upright person.

Finally, when they were Perfect in the Spirit, they heard from our Lord that they should pray for anyone striking them;<sup>56</sup> how much more should they pray for someone

53. Cf. *Memra*-24.2

54. Mt 10:14

55. Cf. Lk 9:53-56

56. Mt 5:44



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who does not actually strike them! Yet, woe on the Day of Judgment to him who has not received them.<sup>57</sup> After having become Perfect, they were indeed struck and dragged and thrown out through one gate, yet they returned through the other one, begging on behalf of their persecutors that they might live and not be burned, although they once begged just this about those who did not receive them.

Here ends the fifth *Memra*- on the 'milk of the children'.

57. Cf. Mt 10:15

## مَاحِدًا وَمَصْعًا

حَدَّثَنَا هُذَيْلٌ حَدَّثَنَا: مَصْعَمٌ حَدَّثَنَا حَدَّثَنَا قُحَ  
بُورٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا  
وَبَنَاتُهُ: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا  
وَبَنَاتُهُ: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا: هُذَيْلٌ حَدَّثَنَا  
مَلِكٌ مَاحِدًا وَمَصْعًا وَنَا مَلِكًا وَنَا مَلِكًا

# Memra-Six

## ON THOSE WHO ARE MADE PERFECT AND CONTINUE TO GROW

**Summary:** Metaphors of the crafting of royal jewel chests and gold vessels parallel the preparation of a person for Perfection. Receiving the Paraclete, the Perfect one defeats Satan, dwells in the spiritual Eden, and grows to the level of angels.  
(c.140)

1. Let us now explain how one becomes Perfect, and how one can grow after he has become Perfect. Just as when builders and workers want to build a house or manufacture a chest for the king's precious possessions, they say to the king after they have built the house out of squared stones, and it has taken its shape, its construction is ready and its windows and doors have been decorated, 'See, the house has been completed,<sup>1</sup> you can now fill it with whatever you like'. Then the king begins to fill it day after day with all sorts of goods.

2. Goldsmiths also, when they cast a golden or a silver vessel make an opening in it with a lid on it, (c.141) provide a fastening with a catch in case a stranger wants to steal something out of it when the owner is not there. Then

1. Literally, 'made perfect'.





the goldsmiths say to the king, 'See, your chest is ready,<sup>2</sup> gather all your precious belongings into it; you can rely on it'. Then the king begins to store all sorts of merchandise in it day after day.

So it is also with a person once he has lowered himself from all things that are on earth, has subdued<sup>3</sup> his mind night and day, who counts everyone else better than himself, has emptied himself of all he possessed, and kisses the feet of his enemies. Our Lord will look upon this person's lowliness and send him the Spirit, the Paraclete, and he shall know the whole truth. Once he knows the truth, he will be able to distinguish truth from falsehood and wrestle with Satan and overthrow him as our Lord has overthrown him; and he will be free from evil thoughts. When he has conquered his enemy, he will be able to rest from this enemy's burning arrows—his painful sores will tighten into scars; his bruises caused by blows will heal, he will be his own guard of all his limbs. Then the king, Christ, will say, 'Behold, this person is now as perfect as on the day I fashioned him'. Then our Lord will open (c.144) the gates of heaven to him, and he will enter and enjoy the riches of its mysteries.

As the king we spoke of is daily putting precious objects into that treasury which the builder has built for him or the goldsmith has forged for him, so it is with this person: while living in the flesh on earth, his mind daily dwells in Eden in the Spirit, that is, in the heavenly Jerusalem. Thus he grows daily and is fattened, delighting and rejoicing in the Spirit, until he arrives at the measure of the spiritual angels. Then our Lord will come and take him away completely from this world, as he already took away his mind and introduced it into Paradise, and there, in the heavenly Jerusalem will be his dwelling place.

But first he will have kept the major commandments about which I have written above, and he will have be-

2. Literally, 'is perfect'.

3. Literally, 'has broken his mind'.

## مَصَادِقُ وَعَدَا

كَهْ وَهْمًا فَزَمَكُمَا: هَبَّ « تَكْهَ عَزَا. هُمَا وَهَبَّ « عَزَا:  
 هَبَّ فَنِمَ عَزَا مَحْ وَكُكْخَا: هَمَّصَلَمَ خَمَّ هُمَا:  
 هَمَّصَدَ كَهْ: أَسْ وَهَمَّصَدَ مَضَى: هَمَّصَدَ وَكَهْ مَحْ  
 مَصَقُّدًا كُتْقَا. هَمَّصَدَ مَلَا وَرُصِدَ كَحَدَّجَدَ: هَسْ  
 مَحْ كَلَاوَهَدَ تَقَبَا: هَسَلَمَتِ مَقْعَا وَفَاقَقَدَ: هَلَّاسُكُمْ  
 لَحَا وَخَتَقَدَا: هَمَّصَدَ لَهْمَا لَحَا فَكَدَمَ وَوَقَعَدَ:  
 هَبَّ أَمَّ مَحَلًا مَعَسَا: هَا مَحَصَّ « مَحَصَّ مَعَصَا  
 هُمَا: أَسْ وَحَصَّ مَلَا وَكُكْخَا. هَبَّ فَلَسَ كَهْ مَضَى  
 لَوْدًا مَعَصَنَا: هَدَا هَمَّصَلَا حَمَّوَهْدَ وَوَزَا.

هَلَّاسُكُمْ وَهْمًا مَحَلًا مَكَمَّ لُخَا مَامَ دَهْ حَمَّ  
 كَلَا وَحَلَا كَهْ أَوْبَطَا هَسَعَا كَهْ أَمَّصَا: هَقْلَا هُمَا  
 كَنُغَا مَبْ مَامَ كَاوْدًا كَفَكَا: وَخَسَدَ دَهْمَ مَكَمَّ  
 كَحَبَّ يَهْ: هَدَّ وَهْ كَاهُوعَلَمَ وَكَلَّ: هَدَّ مَدَّ هَمَّصَيَّ  
 هَلَّاسُكُمْ: هَمَّصَلَمَ هَمَّصَلَمَ دَهْمَا: حَبَّ مَلَا وَهَلَا  
 كَحَمَّصَلَا وَخَتَا وَهَسَا: هَمَّصَدَ أَلَا مَضَى هَوْدَ كَهْ  
 كَفَكَدَ مَحْ هُمَا كَحَصَا: أَسْ وَوَحَدَ كَحَمَّصَدَ هَلَّاسُكُمْ  
 كَفَ وَهَسَا: هَامَّ هَدَا هَمَّصَدَ كَاهُوعَلَمَ كَلَّ.

مَبَّصَلَا وَهْ: هَدَّ فَهَقَبْنَا وَهَوْدَا مَكَمَّ وَهَلَّاسُكُمْ  
 مَحْ كَلَّ نَلَّ: أَمَّ هَمَّ مَحَصَّ: هُمَا وَهَلَّاسُكُمْ  
 هَلَّاسُكُمْ نَلَّ مَكَمَّ: مَحْ هَمَّصَدَ هَمَّ وَهَسَا  
 مَحَصَّصَا: هَدَا هَمَّصَدَ هَامَّ. هَدَّ يَهْ هَمَّصَدَا وَخَمَّ  
 مَضَى: وَهَلَّ وَهَدَّ مَحَصَّصَا هَمَّصَصَا هَمَّصَصَا: هَحَّتْ  
 مَحَبَّيَا وَهَسَا: هَحَّتْ وَخَسَدَ وَخَسَدَ هَدَّ هَمَّ هَمَّصَلَا

### *Memra-Six*

come Perfect. After having become Perfect and having lowered himself more than others, he will have mounted to that great glory—there is his dwelling place. Such is the dwelling with our Lord, which has been ordained for the humble and meek and holy, who are the inhabitants of the City of Life, who perform the good, acceptable and perfect will of our Lord,<sup>4</sup> while praying that the will of God be done by those on earth as it is done by those in heaven.<sup>5</sup>

The end of the sixth *Memra*—about the one who becomes Perfect and continues to grow.

4. Rm 12:2

5. Mt 6:10

مَدَامُنَا بِعَدَا

هَاجَمُنَا: كَمْ مَرَّ كَمْ وَتَدَا رَحْمَةً وَكَلَامًا كَلَامُنَا أَمْ  
وَيَدَا حَقَّقُنَا  
مَكَم مَدَامُنَا بِعَدَا وَكَلَامُنَا وَكَلَامُنَا هُنَا

# Memra-Seven

## ON THE COMMANDMENTS OF THE UPRIGHT

**Summary:** Discourse on the way of Uprightness for those who choose not to take the hard road of Perfection. One needs to follow the Ten Commandments and the Golden Rule. The Upright must avoid dealing with any kind of magic or magicians. A person dies or lives according to God's decision, not Satan's. The Upright are given a medical ministry to those who need to be physically healed.  
(c.145)

1. [This is] about the commandments addressed to the whole world on how to become Upright ones. Since not everyone drives himself to ascend to Perfection, these are the commandments for the Upright: 'Do not kill; do not commit adultery; do not steal;<sup>1</sup> honor your father and your mother;<sup>2</sup> have mercy upon the afflicted; do not fornicate; do not bear false witness;<sup>3</sup> do not plunder or defraud;<sup>4</sup> do not covet your neighbor's bull, nor his ass, his house, his wife, his field, nor his vineyard;<sup>5</sup> do not pull up his boundaries.<sup>6</sup> Whatever you hate, do not do [it] to your neighbor;<sup>7</sup> for as you wish people to do to you, so you should do to them.'<sup>8</sup>

1. Ex 20:13-16; Mt 19:18

2. Ex 20:12; Mt 19:19

3. Ex 20:14, 16

4. Lv 19:13

5. Ex 20:17

6. Dt 19:14

7. Tb 4:5; Didache 1:2

8. Mt 7:12; Lk 6:31

## مَاحِدُنَا وَمَحَا

### وَلَا قَوْمُنَا وَحَاتَا

(1) لَا قَوْمُنَا وَأَصْنَعُ حَقَّكَ خُلُصًا وَأَمَّ نَعْمَهُ  
 قَاتَا. كَهْ لَمَّا فُلُوعُ كَرَّ نَعْمَهُ وَتَعْمُ كَرَّ نَعْمَهُ أَلَا  
 كَحْمُ أُنْصَ قَوْمُنَا وَحَاتَا: لَا أَمَلَهُ: لَا أَمَلَهُ: لَا  
 أَمَلَهُ: نَعْمُ لَأَصْمَرُ هَلَا أَصْب: هَلَا أَوْصَمُ لَا كَرَّ: لَا أَرَاتَا:  
 لَا أَمَلَهُ وَهَدُوهُ أَلَا وَهَدُوهُ: لَا أَمَلَهُ: لَا أَمَلَهُ: لَا أَمَلَهُ  
 أَلَا: وَهَدُوهُ هَلَا سَعْدَهُ هَلَا كَمَلَهُ هَلَا أَيْدَاهُ هَلَا مَعْلَمَهُ  
 هَلَا كَمَلَهُ. هَلَا أَمَلَهُ: أَمَلَهُ. هَدُوهُ وَهَدُوهُ أَلَا أَمَلَهُ  
 كَحْمُ. هَلَا وَرَجَا أَيْدَاهُ وَنَحْبَهُ كَحْمُ صَنَعًا: هَدُوهُ  
 كَحْمُ كَمَلَهُ.

كَمَرُ وَجْهِ دَحْمُ قَوْمُنَا هَدُوهُ أَيْدَاهُ: وَحَاتَا  
 كَمَلَهُ. أَمَّ لَمَّا وَهَدُوهُ وَهَدُوهُ: أَلَا أَمَلَهُ: أَلَا نَعْمَهُ  
 مَعْلَمَهُ أَلَا نَعْمَهُ: أَلَا نَعْمَهُ: أَلَا نَعْمَهُ: أَلَا نَعْمَهُ: أَلَا  
 وَهَدُوهُ لَأَيْدَاهُ أَلَا كَحْمُ وَهَدُوهُ: هَدُوهُ: هَدُوهُ وَهَدُوهُ  
 كَحْمُ كَمَلَهُ هَدُوهُ مَعْلَمَهُ وَهَدُوهُ: هَدُوهُ: هَدُوهُ قَاتَا كَحْمُ  
 نَحْبُ حَقَّكَ هَدُوهُ: هَدُوهُ نَحْبُ كَحْمُ وَهَدُوهُ: هَدُوهُ هَدُوهُ  
 قَاتَا مَعْلَمَهُ كَمَلَهُ.

أَمَّ وَهَدُوهُ أَلَا: أَلَا أَمَّ نَحْبَهُ أَمَلَهُ كَحْمُ مَعْلَمَهُ:  
 هَدُوهُ هَدُوهُ هَدُوهُ وَهَدُوهُ: هَدُوهُ: هَدُوهُ وَهَدُوهُ

However, by these commandments a person [only] becomes an Upright one, subordinate to the Perfect ones. For, just as one does not want someone (c.148) to kill him or steal from him or harm his animal or trespass on his field or vineyard or approach his wife or anything he owns on his land, if he himself does not do what he hates to his neighbor, he will then become an Upright one, passing through the property of his neighbor without causing grief to the latter, thereby becoming an Upright one before God.

Moreover, just as he does not want a person to curse him, not even when he makes a mistake, if he turns away from hating the one who shows him up, he would like them to forgive him when he is caught in transgression whether in adultery or in stealing. Even if he should go as far as to kill someone, he wants people to forgive him when he asks this from them. He should act similarly to whomever injures him with wrongs such as these, and [thereby] become an Upright one. Just as he would like someone to feed him when hungry and to refresh him when thirsty, and when he travels in a foreign country [to have someone] bring him into a shelter in winter and into the shade in the summer and give him what he needs, and just as he would like someone to clothe him when naked and give him shoes when barefoot, so should he do to others, his fellow human beings.

2. For everyone is 'a son of Adam', indeed, our neighbor and our fellow human being. If it is difficult for a single individual to clothe a naked person on account of his poverty, five or ten should join together and clothe the flesh of their neighbors. But whoever does (c.149) this is inferior to the Perfect because he has not renounced the world and become sanctified and taken up his Cross, gazing upon heaven and understanding the truth that is the perfect Cross of our Lord.

Just as when he is ill in a foreign land he wishes that strangers would pick him up and heal his diseases and his

## مَدَامُنَا وَمَحَدُنَا

وَمَدَامُنَا مَحَدُنَا نَحْنُ كَذِبٌ: أَوْ حَقٌّ وَأَوْ  
 حَقُّنَا: هَذِهِ مَدَامُنَا حَقُّنَا: رُحَا وَنَحْنُ  
 كَذِبٌ قَبْلَ حَقِّ مَدَامُنَا: هَذِهِ نَحْنُ كَذِبٌ وَنَحْنُ  
 كَذِبٌ أَوْ نَحْنُ حَقُّنَا هَذِهِ قَائِلًا: هَذِهِ وَرُحَا وَنَحْنُ  
 نَحْنُ كَذِبٌ قَبْلَ مَدَامُنَا هَذِهِ: هَذِهِ وَرُحَا وَنَحْنُ  
 كَذِبُنَا نَحْنُ كَذِبُنَا حَقُّنَا هَذِهِ حَقُّنَا حَقُّنَا:  
 هَذِهِ كَذِبٌ كَذِبٌ وَنَحْنُ كَذِبٌ: هَذِهِ وَرُحَا وَنَحْنُ  
 مَدَامُنَا: هَذِهِ مَدَامُنَا وَنَحْنُ: هَذِهِ نَحْنُ  
 حَقُّنَا

(2) قَدْ كَذِبْنَا وَنَحْنُ: قَدْ كَذِبْنَا هَذِهِ  
 هَذِهِ مَدَامُنَا نَحْنُ مَدَامُنَا وَنَحْنُ  
 مَدَامُنَا: نَحْنُ مَدَامُنَا هَذِهِ نَحْنُ نَحْنُ  
 هَذِهِ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ هَذِهِ  
 مَدَامُنَا: هَذِهِ وَنَحْنُ مَدَامُنَا: هَذِهِ  
 هَذِهِ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 نَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 نَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ

هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ  
 هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ: هَذِهِ وَنَحْنُ  
 نَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ  
 وَنَحْنُ مَدَامُنَا وَنَحْنُ: هَذِهِ وَنَحْنُ



trials, so also he shall do to the foreigners who meet him. In the same way he comes to these great commandments in the Torah, upon which depend the whole power of the Law and the prophets<sup>9</sup> and by which a person fulfills the whole Law and the prophets, [namely] ‘You shall love the Lord your God with all your heart and your strength and with everything you have’;<sup>10</sup> and the one after it is similar to it, ‘You shall love your neighbor as yourself’,<sup>11</sup> which means all people. You should take care of them just as you would for yourself, in as much as you are able to assist them.

For every person whom you meet is your neighbor, whether you treat him well or badly. A person does not treat someone well or badly who is distant from him, but rather hates the one who is beside him and loves the one who is with him. If a person has mercy on the one who meets him, he becomes his neighbor; yet if he treats him badly, he becomes his murderer. But if he neither treats him well nor mistreats him, he becomes his stranger, as was the case with the fellow citizens of the one who had gone down from (c.152) Jerusalem to Jericho. These fellow citizens became his strangers and the Samaritan foreigner who had compassion upon him became his neighbor.<sup>12</sup>

3. Likewise, everyone is commanded to abstain from fornication and avoid [contamination] of the dead; and whatever is left, living or torn, do not eat as the pagans [do].<sup>13</sup> One should not consult oracles nor use magic arts, nor mutter incantations, which are whispered in the name of idols. One should not consult users of incantations, nor magicians, nor makers of amulets, because all these lead to idolatry.<sup>14</sup>

For it is said in the Holy Law, ‘an oracle or a magician

9. Mt 22:40

10. Mt 22:37

11. Mt 22:39

12. Lk 10:29-37

13. Ex 22:31

14. Lv 20:6

## مَصَادِرُ وَمَحَادِرُ

أَبُو يَحْيَى: وَأَمَّا هَذِهِ فَكَلِمَةٌ حَتَّتْهَا هَلَاكٌ وَمَكَلَمَةٌ  
أَبُو يَحْيَى: يَحْيَى: مَصْلًا وَمَعْنَى أَيْدٍ وَأَكْبَرُ أَيْدٍ.

مَكَلَمَةٌ كَلِمَةٌ وَفِيهَا حَرْفٌ فَتَحْتُ بِهِ: أَيْ مَكَلَمَاتُ أَيْدٍ  
كَلِمَةٌ هِيَ مَكَلَمَةُ أَيْدٍ كَلِمَةٌ لَا كَلِمَةٌ إِنْ مَكَلَمَاتُ أَيْدٍ  
مَكَلَمَةُ حَرْفٍ وَتُسَمَّى مَكَلَمَةً: إِلَّا أَيْ حَرْفٌ وَكَلِمَةٌ كَلِمَةٌ هِيَ  
مَكَلَمَةٌ: هَذِهِ حَرْفٌ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
مَكَلَمَةٌ: هَذِهِ مَكَلَمَاتُ أَيْدٍ هَلَا مَكَلَمَةُ أَيْدٍ: هَذِهِ وَتُسَمَّى:  
أَيْدٍ وَتُسَمَّى أَيْدٍ حَتَّتْ مَكَلَمَاتُ أَيْدٍ وَتُسَمَّى أَيْدٍ  
أَيْدٍ وَتُسَمَّى أَيْدٍ: هَذِهِ أَيْدٍ حَتَّتْ مَكَلَمَاتُ أَيْدٍ وَتُسَمَّى:  
مَكَلَمَاتُ أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ

(3) هَذِهِ أَيْدٍ حَتَّتْ مَكَلَمَاتُ أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
هَذِهِ وَتُسَمَّى: هَذِهِ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
مَكَلَمَةٌ: هَذِهِ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ

أَيْدٍ كَلِمَةٌ حَتَّتْهَا فَتَحْتُهَا وَلَا تَحْتُهَا وَلَا تَحْتُهَا  
هَذِهِ: هَذِهِ مَكَلَمَةٌ. لَا هَذِهِ أَيْدٍ وَتُسَمَّى أَيْدٍ  
هَلَا كَلِمَةٌ وَلَا تَحْتُهَا فَتَحْتُهَا بِهَذَا: أَيْ مَكَلَمَاتُ  
بِهِ حَتَّتْهَا فَتَحْتُهَا: أَيْ أَيْدٍ وَتُسَمَّى أَيْدٍ: أَيْ أَيْدٍ  
هَذِهِ تَحْتُهَا فَتَحْتُهَا فَتَحْتُهَا: أَيْ هَذِهِ هَذِهِ وَتُسَمَّى:  
مَكَلَمَةٌ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ وَتُسَمَّى أَيْدٍ  
هَذِهِ وَتُسَمَّى أَيْدٍ. لَا تَحْتُهَا فَتَحْتُهَا فَتَحْتُهَا فَتَحْتُهَا

or an amulet maker must not enter your land'.<sup>15</sup> Therefore, we must not do these things, not even if—may our Lord never bring this about—we become completely insane or suffer some illness until our death, or if all we possess perishes, or if our women become sterile for many years like Sarah and Rebecca. On account of these things, we go to imposters and depart from Uprightness. We do not notice how much the ancients endured their temptation until the Lord saved them. On account of our sufferings, we summon magicians and do not imitate Job who endured (c.153) his temptation.

So on account of bearing children—and other problems—we make amulets and do not imitate Abraham and Isaac who prayed to the Lord and he gave them sons.

On account of insanity, we make an incantation and sprinkle water upon the one who goes insane, corrupting him, and the Lord demands his blood at our hands. We do not obey and neither are we able to be reformed. Not even regarding the one in whom there was a legion of devils and who dwelt among the tombs until our Lord healed him<sup>16</sup> do we resemble his parents who did not sprinkle the waters of incantation upon him and thereby corrupt him.

If the charmer desires to sprinkle water upon one who is sound in body and harms him, [is it] not just like when a person harms his companion using iron or a stick or a stone? For [the charmers] are able to harm as our Lord wishes to allow until the judgment day. It is easy for them to harm because they hire evil spirits with their own souls. They pay them soul for soul and then they cause harm. On the day of judgment, God will demand from their hands whatever [the evil spirits] have harmed and the return of the souls that they had agreed upon as a reward for their labor. For in this way, [the charmers] settle [the price] before they send them out to cause harm. (c.156) 'We will give on that day a soul for the soul that you are going to kill

15. Dt 18:11

16. Mt 8:28-34

مَامِدًا، مَحْدًا

تَعْتَبُهُمْ: حَبُّهَا وَمُحِبُّهَا فِيمَ أَتَى. مَحَلُّهَا مِنْ قَاتِلِ  
مُحِبِّهَا مَنَعَهَا هَلَا وَحُبِّهَا لِلَّهِ وَصَحْبِهَا تَعْتَبُهُمْ.  
وَمَحَلُّهَا مَحَبُّهَا هَعْمًا وَطَاقًا حُبُّهَا مِنْ مَقْسَدٍ: هَلَا  
وَحُبِّهَا لِأَنَّهُمْ هَلَا يَتَعْتَبُونَ: وَحُبُّهَا مِنْ مَحَبِّهَا هَلَا  
حَتَّى.

وَمَنْ لَّا يَمْلِكْ فَعَمَلُ الْخَبِيثِ أَهْلًا ۖ وَأَهْلُ مَقْتَلًا لَّا مَحْ  
بُفَع ۖ وَمَسْجِدُكُمْ يَنْبَغُ لَهُ ۖ هَذَا مِنْكُمْ وَمِنْكُمْ كَاتِبٌ .  
لَا مَقْلُفٌ لِقِسْمِ يَنْبَغُ مَقْلُفَتُمْ ۖ هَذَا لَهُ وَآلِهِ ۖ هَذَا  
لَهُ خِيَمَتُهُ وَهَذَا لَهُ حَصْنٌ ۖ هَذَا حَصْنٌ مَعَهُ وَآلُ خِيَمَتِهِ  
وَأَهْلُهُ مِنْهُ ۖ لَا لَأَدَّةٍ ۖ وَمَنْ لَّا وَهْمَ دَلَّةٍ ۖ مَقْتَلًا  
وَأَهْلًا مَسْجِدِهِ ۖ

[illegible]

by our word and our hands.’ Thus the charmers seize hold of the spirits as [they do] swords and kill people. But for every soul they corrupt they give their soul in return, loving the honor of the world and hating their soul.

4. Praise be to you, our Lord! How patient you are because you watch and do nothing, so that perhaps they might repent and not go to the unquenchable fire. But I say to you, upon whom there has come a testing and a temptation from God—whether on account of your sins or so that you might repent, or because you do not pray—our Lord allows you to enter into temptation from the evil one.

5. They can also be tempted by people who do harm to their neighbors, or by Satan because they obey him. But from God comes a testing upon people because he wishes to examine whether they are true in faith, or because in this way it is helpful to that person to become ill physically. But from some people comes a temptation when they harm their neighbors on account of their enmity, exchanging evils with each other. Because of their evilness they heap evil recompense upon (c.157) one another.

Neither a human being nor Satan is capable of making the soul depart from the body unless God wishes to affect its departure through their agency. For [God] commanded them neither to commit evil nor to kill, lest ‘You will be avenged seven-fold on the day of judgment’.<sup>17</sup>

But God wishes to affect the departure of people, some through illness and some through fire, or some by falling into a pit or into a well. There are some who [die] through an unclean spirit and some through evil people. God judges those people who murder because he has established for them a law that they must not murder, but he gave them the freedom to do their [own] will.

17. Gn 4:15



6. [God] will say to them the following on that judgment day, 'On that same spot where you have killed, I have allowed the departure of those people you have killed. But as for you, how did you dare stretch out your hands upon your fellow human being and not fear me, since I have commanded you not to strike your fellow human beings, but to love and honor them deeply?' So when someone's soul ascends, whether the murderer makes his [victim's] blood pour out or batters him, he is condemned for the blood he has shed.

These other kinds of death happened according to the will of God, the souls of people departing by means of them. God himself may desire that [a person die] by means of a river or in a pit or in a well or from a high or small rooftop. How many times does [it happen that] one stumbles against a stone and dies? Even for an unclean spirit (c.160) it is not lawful to kill a person, unless God desires that the death of that person be through Satan. For if Satan had this power to separate the souls from the bodies of people, and especially if he had seen a person who sought to repent and escape from him, wherever [Satan] had an opportunity over him, he would have killed him. Moreover, if a sinful person has fled and transgressed against the law after he has converted, [Satan] has corrupted him. As long as a person keeps the commandments and takes refuge in God, [Satan] is afraid to come near to him.

But these evil spirits who kill, kill by means of a human being, through an enchanter or a magician. If not, therefore, can an enchanter or magician do anything else? Moreover, whoever uses water, and whatever they incant with it, in order to sprinkle upon someone and kill him, or when he buries the incantations in a place in order to harm him, does he not have fellowship with them?

Notice that the unclean spirit does not kill him unless God wishes to take his soul and send it wherever he desires, through whom he desires. That is, according to the level of his deeds, [God] will then prepare a prison for [the





soul] until the judgment day when [the soul] will again take up its body and be resurrected with its deeds. (c.161)

7. Satan is guilty of [being] a rebel, teaching people evil deeds and contending with them so they might commit [evil deeds]. He teaches them to renounce God by the will of his soul. For just as people forge a sword and teach one another [how] to hold [it] in their hands, so unclean spirits teach people [how] to hold them in their hands and kill one another secretly with a hidden sword just as with a visible sword.<sup>18</sup> As [with] an iron sword, unless a person holds it with his hands and kills with it, it does not kill anyone; so also the unclean spirits are hidden swords that do not kill anyone unless a person takes them in his hands and secretly kills with them. People take hold of these spirits in their hands because they know [how] to make [the spirits] murderers, sons of Gehenna, denying God and acknowledging them and becoming for them ministers of evil deeds and of the detestable will of Satan who blinds the minds of people so they cannot see the truth.

8. These unclean spirits completely take over people of their own accord because they are obedient to these [spirits] and become their slaves. They violate the law of God and do not keep his commandments; their limbs are contorted (c.164) and the spirits torment them, sometimes openly and sometimes secretly. They have authority, however, only over those who listen to them, as Paul said, 'You are the slaves of whomever you obey'.<sup>19</sup>

9. Therefore, if you wish to defeat these unclean spirits, as well as these people who learn from them and distort their fellow beings through [these spirits], keep the commandments of the Lord and seek refuge in him until you

18. 1 Enoch 7:1, 8:1-2

19. Rm 6:16



depart from this world and you will be victorious in both worlds. But if not, watch out, the evil people will tear you to pieces in a single day. But whoever cannot endure this affliction in the short time of human existence, how indeed will he endure Gehenna? Are not my illnesses and my brief affliction worth it to me [for] the Lord will redeem me and I will go to his rest, rather than I should break his commandments on account of health that does not last, but then go to that eternal torment? The sons of Adam are convicted because they learn from Satan their murderer and treat with contempt God their savior.

10. Therefore, if our Lord does not desire that someone's life work be finished, he does not die, neither by means of Satan nor by people. Even if they mutilate (c.165) his body in some way, a person is saved and does not die if there is a single hour or day left for him. If this were not so, consider how people beat their neighbors until they maim them, and yet they do not die.

11. Consider how brigands fall upon people. Sometimes, a hundred people are killed by ten or twenty men. But there are situations in which a hundred brigands are not able to kill ten men because God does not wish to bring about their deaths on that day. These are murderers, guilty of spilled blood, from whom, despite their [the murderers'] will, [people] have escaped.

12. [In the same way], God does not allow evil beasts to kill people, unless [he] wishes to bring about their death through beasts, because it is written, 'I will cast fear and dread of you upon rapacious beasts'.<sup>20</sup> But wherever he wishes to take away the fear from evil animals, they will kill and tear people apart. Anyone who wishes to do evil to someone, but does not have an opportunity, sins greatly in

20. Gn 9:2

## مَصَادِقًا وَمُحَدِّثًا

هَذِهِ حَتَّى تَقْبَلُوا: هَذِهِ خَلَا نَفْسُهُمَا وَكَذَلِكَ: هَلَا  
لَهُمَا فَمَبْنِيَّةٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
دَرْجٍ رَحْ كَلْبًا: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ وَمَبْنِيَّةٌ حَتَّى تَقْبَلُوا: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
وَأَمَّا فَهَذِهِ: وَحَصٌّ وَالْأَمْرُ مَعْصُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
أَيْدَاهُ خَتْبًا: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ

(9) رَجُلًا أَيْ هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَكَذَا تَقْبَلُوا: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
وَقَدْ أَيْدَاهُ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
خَتْبًا: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
قَاتَتْ هَذِهِ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
كَيْسًا: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
لَا كَذَا مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ

(10) أَيْ هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
لَا مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ  
هَمْزٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ مَحْذُومٌ: هَمْزٌ

his heart, because as far as he is concerned the evil has already been done. Whoever by his desire refrains from evil and does good, praying to our Lord and shedding tears before him, turning away from (c.168) evil and doing good, our Lord will receive him and rejoice especially in the sinner who does good, as it is written, 'There shall be joy in heaven concerning a sinner who repents'.<sup>21</sup>

13. Consider again how people fall into wells and pits and streams and from precipices and from a rooftop; how many times are they beaten with iron and rods and stones and yet do not die, because God did not want their death to happen on that day they were beaten? [On the other hand,] how many times is one struck on the cheek or with a stick and his soul departs? Look, is it not evident that [this happens] because God wishes that his death happens in that hour? Moreover, sometimes a house falls upon him and he does die; and sometimes they throw him down from the wall and he does not die.

Then there are those who fall from the full height [of a man] and his soul flies away. Look, is it not evident that every person goes according to his [allotted] measure of [days], as it is written, 'Behold, you have given us days with measure and our existence is as nothing before you'.<sup>22</sup> On account of this we beseech you as people who have freedom for whom the Law is laid down and the Kingdom promised to us—Gehenna too is prepared for us—(c.169) let us guard our souls and draw back our hands so that we do not strike anyone, not even with our finger, lest his soul depart and his blood be required by our hands and we descend to the Gehenna of unquenchable fire.

Also whoever stumbles and murders, if he repents and sits in mourning, in prayer and in humiliation, in remorse of soul and with tears before the Lord, [God] will forgive him as he forgave David when he repented and

21. Lk 15:7

22. Ps 39:5



poured out his soul before the Lord. For David said, 'My Lord, see my submission and my toil, and forgive me all my sin'.<sup>23</sup> God saw the obedience of his lowliness and the labor of his request, and forgave him and raised him to honor. Then, let us deeply love our God and love and honor every person so that we may inherit the kingdom—which is promised to us—whose rest does not pass away nor is its delight ever dissolved, neither is its feast ended nor do its wreaths wither, nor is its bridal feast done away with.

14. Let us petition the Lord concerning all our trials, as it is written, 'Every sickness the Lord heals'.<sup>24</sup> He reviled and condemned the utterance of the lips of the unrighteous,<sup>25</sup> that is, of magicians and soothsayers, and of charmers and writers of amulets, snake charmers and diviners.

But if you wish to be healed without sins, wait for the Lord (c.172) and pray to him, and he will heal you from numerous human and satanic temptations. If it is right that in this world you shall be healed, in this world our Lord will heal you. If he does not heal you in this world, then it is to your advantage, for in that [other] world he will give you rest, extol you, and make you cheerful, because you have waited for his redemption until your departure from this world. Do not be frightened by the stress of your illnesses so that for the sake of physical health you go killing your soul, whether your body is healed or not. It is better for you to endure a little temporal affliction rather than go to that affliction of which there is no measure.

If it happens that your body is healed by being with these false people, you will not know that your soul has become ill, a sickness that will last until the day of judgment. Your condemnation will be then because you have fled from illnesses and afflictions of a short duration; you will go to the affliction from which it is not possible for you

23. Ps 25:18

24. Ps 103:3

25. Ps 59:12





to escape, because you have transgressed against the commandment of God. But if you have a disease and there is a doctor near you, ask him the following, 'Are you a magician or a charmer, or one of these who deal with deceitful doctrine of error? May the Lord witness (c.173) against you, to whose judgment we will go. If you bring something to calm me, [do it] simply in the name of Jesus, and if not, do not bring it to me.' Let him confirm to you that [it is] in the name of Jesus he will make you healthy and [only] then let him approach you.

15. So I advise those who would kill whomever is mad and insane, that if they are able to control him, [well and good]; otherwise, they should let him loose to dwell among the tombs until our Lord heals him or gathers him,<sup>26</sup> lest you die along with the charm makers. On account of today's crisis, [which] tomorrow could be gone or [even] disappear completely, we continue associating with the diviners and do not imitate the ancient ones who sought from the Lord until the thing that they lost was found, and if they did not find [it], they praised our Lord all the more because he gave and he took away, just as Job said. In all his sufferings and illnesses, the loss of his possessions and the anguish of his children, [Job said], 'The Lord gave and the Lord has taken away. Blessed be the name of the Lord'.<sup>27</sup>

[Job] endured blows to his body until the Lord healed and delivered him. The Lord wrote down the deeds [of] Job and placed [them] before the whole world so that they might imitate him when their possessions are destroyed and their bodies fall ill (c.176) and their sons die, in order that like him, they might wait for the Lord and praise his name, just as Job did.

For something worth [only] a hundred dollars we fight and kill one another and do not imitate the ancient ones

26. Mt 8:28ff

27. Jb 1:21

## مَدَامُنَا وَمَحَدُنَا

إِلَّا أَنْ رَجَا أَيْدِيَنَا وَأَلْأَهْلًا وَلَا سَهْلَةً: هَهُنَا حَمْدُنَا  
 هَذَا أَصْعَدَ دَه. هَذَا هَلَا هَبْ مَعَ تَهْتَهُنَا مَهْنَتَنَا وَحَتْنَتَنَا  
 هَوَهْلُنَا. أَنْ هَلَا وَدَهْنًا حَلْصًا أَلْأَهْلًا: دَهْنًا حَلْصًا مَدَامُنَا  
 هَبْ مَدُنَا: هَذَا أَهْبُ دَهْنًا حَلْصًا: هَبْ هُوَ هَبْ هَبْ  
 هَدَهْ حَلْصًا مَدُنَس هَدَهْ وَدْ هَبْ هَدَهْ هَبْ: هَهُنَا  
 وَهَقَبْدَ حَقَبْدَ وَمُنَس دَهْنًا حَلْصًا وَهَبْ هَبْ حَلْصًا.  
 لَا أَهْلًا وَدْ خَاهِرْتَنَا وَفَاحْتَبْ: هَهُنَا مَهْلًا  
 وَفَهْنًا أَلْأَهْلًا أَهْلًا نَعْم. أَوْ أَلْأَهْلًا فَهْنًا أَوْ  
 لَا أَلْأَهْلًا: فَهْنًا هَبْ وَفَاحْتَبْ مَكَلًا أَوْ حَرْنًا وَفَاحْتَبْ هَلَا  
 وَأَلْأَهْلًا حَهْ أَوْ حَرْنًا وَفَاحْتَبْ دَه مَهْلًا.

هَدَهْ وَفَاحْتَبْ فَهْنًا مَعَ حَلَا وَفَاحْتَبْ: لَا  
 نَبْ أَيْدِي. وَفَاحْتَبْ دَه نَعْم: هَهُنَا وَهَدَهْ مَدُنَا  
 حَهْلًا وَفَاحْتَبْ هَلَا مَهْلًا: وَفَاحْتَبْ مَعَ فَاحْتَبْ  
 هَاهِرْتَنَا وَفَاحْتَبْ أَهْلًا: هَذَا أَيْدِي لَاهِرْتَنَا وَلَا مَهْلًا  
 وَفَاحْتَبْ مَدُنَا: هَلَا وَفَاحْتَبْ هَلَا فَهْمُنَا وَفَاحْتَبْ؟ إِلَّا أَنْ  
 أَيْدِي هَبْ فَاحْتَبْ هَلَا نَبْ أَهْلًا: فَاحْتَبْ هَلَا: وَفَاحْتَبْ  
 مَدُنَا أَيْدِي أَوْ فَاحْتَبْ: أَوْ مَعَ هَلَا وَفَاحْتَبْ  
 فَاحْتَبْ بَصَلًا وَفَاحْتَبْ: هَهُنَا وَفَاحْتَبْ مَدُنَا هَهُنَا وَفَاحْتَبْ  
 أَلْأَهْلًا مَدُنَا وَفَاحْتَبْ أَيْدِي كَدْ وَفَاحْتَبْ مَدُنَا: إِلَّا  
 فَاحْتَبْ فَاحْتَبْ وَفَاحْتَبْ: هَذَا لَا فَاحْتَبْ كَد. هَهُنَا هَبْ  
 وَفَاحْتَبْ وَفَاحْتَبْ فَاحْتَبْ هَبْ فَاحْتَبْ كَد.

(15) أَلَا وَفَاحْتَبْ فَاحْتَبْ إِنْ أَلْأَهْلًا وَفَاحْتَبْ فَاحْتَبْ  
 وَفَاحْتَبْ فَاحْتَبْ وَفَاحْتَبْ وَفَاحْتَبْ: هَذَا فَاحْتَبْ.

from whom their wives were taken and yet they did not quarrel. When they had taken from them the well of waters they did not fight, but called the place in which they had quarreled with them: Esek and Sitnah.<sup>28</sup> They neither quarreled nor fell from Uprightness and the thing that they had hated they did not do to others, and the thing that they had loved, thus they did to everyone.

16. [In] what [way] should this contemporary marriage imitate that marriage of old? It is not appropriate for the Upright to sing of sin and to exult before Satan. God gave to humanity citherns and lyres, tambourines, timbrels, cymbals, horns, bagpipes, trumpets and everything used for singing, because they were not capable of singing with spiritual citherns and lyres. Because they did not know the truth, [God] gave them visible instruments so that they might sing with them spiritual music to God, because they did not know [how] to praise his name with their own [bodily] parts, these being the instruments of worship and spiritual song. On account of this, instead of the songs (c.177) of Satan, [God] gave them spiritual songs by which they might sing along with all that is sung by him and not sin. God, however, forbid that the Upright act in the way that our generation does. For see, the holy ones no longer sing to God with these instruments. How is it that those who receive the body and blood of our Savior do not fear to serve secretly the secret idols? Do we not understand that while we may have uprooted the idols of our fathers, we have not yet uprooted their laws?

17. When God avenges every impure word that we speak with the [same] mouth that receives his body and blood, he said, 'You have loved the harlot and have done such and such things, which God hates'; indeed, what answer can we give to him? For that matter, what fruits do impure

28. Gn 26:20; Syriac: *‘aska-and satana-*



words and dirty songs and hateful psalms and deceitful tales bring in for us? Indeed, do they produce wheat or clothes for us? Only sins and pitfalls. Because of this let us avoid these so that we shall not be condemned along with the world.

18. Also, God gave us a simple medicine, so that we might put oil and wine upon (c.180) our wounds,<sup>29</sup> as our Lord said, worshipping him. Or wax and honey, or a poultice of figs, as Isaiah said.<sup>30</sup> Or roots that we know are good for tumors, as Bar Sirach said.<sup>31</sup> Or [like] a wise man who cuts away our diseases and washes away our cancers, because not everyone knows how to cut the body on account of the nerves that should not be severed, except he who has taken care to learn how to cut. When a bone is broken, he knows how to set it or to remove it. God gave knowledge of these things to people so that they might work for one another, because God promised us illnesses on the day that we transgress against his commandments, as it is written, 'Numerous of years are labor and illnesses'.<sup>32</sup> This [medical] ministry is given to whomever desires to become an Upright one. May he serve and not sin, nor fall from Uprightness, as our father Adam fell from Perfection.

19. Let us beware also of divination lest we pay attention to chance meetings or [bird-]calls, for we do not associate with idol-worshippers. Our Creator also gave us the knowledge on the day that we sinned to make clothes and skins for ourselves as shelter for the winter, and vessels of wood, brass, and iron for our frugal service. But sin caused us to err (c.181) with trinkets and images for which there is no requirement.

Instead of doing our work in summertime, so that in winter we may rest and serve our Lord and know his truth,

29. Lk 10:29-37  
30. Is 1:6, 38:21

31. Si 38:4

32. Ps 90:10



[sin] has subjugated us to labor in summer and in winter for mammon and for something unnecessary, to prevent us gaining knowledge and returning to the house of life. We do not remember the Lord and his Law, not even during the fast days, and so 'we eat, but are not satisfied. We hurry [in order to put money] in a purse with holes in it, but it does not profit us', as the prophet said.<sup>33</sup>

Did not the first couple, who did not work, also possess [goods] like you? Did they not take wives and did they not eat and drink wine like you? Is it not written that they were considered corrupted like us? Or did you not know that because the people sang and danced in the days of Moses, and did not praise him who filled them with his good things, after their meal the Lord caused them to perish in the desert, because they fornicated and sang to sin and [so] their corpses fell?<sup>34</sup> Or did you not know that for our own education these things were written so that the Lord would not always be destroying us? 'Behold, they have Moses and the prophets, let them listen to them (c.184) and go do [what they say].'<sup>35</sup> If not, Gehenna will take vengeance from them as from you, [as] the Upright one said to that wicked rich man who did not keep the Law and the prophets during his life. When he got into deep straits, he realized he would have been able to keep these commandments if he had so desired. His word shows [this]:

Let him send [a message] to my brothers, that if they desire they are able not to enter this torment. I was capable of keeping [these commandments], but I greatly neglected them. But let someone from the dead go and speak to them that this is how I am afflicted, and they will not despise the commandments as I have despised [them], and they will be delivered from Gehenna.<sup>36</sup>

33. Hg 1:6

34. Ex 32:28

35. Lk 16:29

36. Lk 16:27-28, 30

## مَدَامُنَا وَمَعْدُنَا

فُلَيْعُ مَبَّ وَنَجْرُهُ؛ فَيُنَا: فُلَيْعُ حَبَّيْنَا وَلَا نَعْنَا أَنَّهُ:  
 أَلَا مَحَّ وَحَلَيْعُ كَدَّ وَنَلَاكُ وَنَجْرُهُ: هَآمَلَدُ وَهَآمَلَاكُ  
 كَنَمَلَا مَبَّ وَنَجْرُهُ أَوْ نَعْمَلُهُ. هُكَمُ مَيُودَ كَدُّ  
 مَبَّحَلَا لَانْعَا وَنَجْرُهُ مَبَّ حَبَّ: فُلَيْعُ وَحَلَيْعُ كَدُّ  
 قَاظَا حَمَمَلَا وَحَلَيْعُ كَدُّ فَمَمَبَّيْنُهُ: أَسْ وَهَلَمَدُ: وَهَمَلَا  
 وَبَعْتِ حَمَلَا هَقَاظَا. هُؤَا لَمَعَمَلَا مَمَمَلَا حَمَّ وَرُكَا  
 وَهَمَلَا قَالَا. بَعَمَمُ هَلَا نَسَلَا هَقَاظَا مَحَّ قَالَمَلَا: أَسْ  
 وَنَقَا أَحَمَّ أُوْمُ مَحَّ حَمَمَبَّيْنُهُ أَلَا

(19) مَرُوءُ وَرُفْ أَوْ مَحَّ نَتَعَا: وَلَا نَلَمَلَا أَوْ نَلَمَلَا هَمَمَلَا:  
 وَلَا حَمَّ فَكَمَسَ فَمَلَمَلَا مَمَمَلَاهُ أَقَمَ سَمَّ. أَوْ مَبَّحَلَا مَيُودَ  
 كَدُّ كَدُّ مَحَمَلَا وَسَلَمَّ وَنَجْرُ كَدُّ حَمَمَلَا هَمَمَلَا  
 مَحَمَلَا مَمَلَا وَهَقَاظَا. هَمَلَمَلَا مَمَلَا هَمَلَمَلَا سَمَلَا  
 هَمَلَمَلَا هَمَلَا لَمَعَمَلَا مَمَمَلَاهُ: هَالَمَلَا سَمَلَا  
 هَمَمَلَاهُ هَمَمَلَاهُ وَلَا مَمَلَمَلَا.

هَلَا نَجْرُ حَبَّ حَبَّيْنُهُ مَحَّ مَمَلَا هَمَمَلَاهُ نَمَلَمَلَا  
 هَمَمَلَاهُ حَمَمَلَا هَمَمَلَاهُ: هَمَلَمَلَا مَمَلَاهُ وَنَمَلَمَلَا  
 حَمَمَلَاهُ هَمَمَلَاهُ مَمَلَاهُ مَمَمَلَاهُ وَلَا كَدُّ: وَلَا  
 مَبَّ مَمَمَلَا هَمَلَا حَمَلَا مَمَلَاهُ. هَلَا مَمَلَمَلَا حَمَمَلَاهُ  
 هَمَمَلَاهُ أَوْ لَا حَمَمَلَاهُ مَمَلَاهُ. حَمَمَلَاهُ أَمَلَمَلَاهُ هَلَا  
 مَحَمَلَاهُ: هَمَمَلَاهُ كَرُؤَا مَمَلَاهُ هَلَا مَمَلَاهُ: أَسْ وَهَمَلَا  
 مَمَلَاهُ.

وَحَمَلَا هَمَمَلَاهُ مَمَلَاهُ وَلَا حَبَّ هَمَلَاهُ لَا مَمَلَاهُ أَمَلَاهُ:  
 أَوْ وَلَا مَمَلَاهُ نَمَلَاهُ أَوْ لَا حَمَمَلَاهُ هَمَلَاهُ أَمَلَاهُ مَمَلَاهُ؟



They have this Law, which today we do not even really want to hear and learn. Today's God, is he not the same one as of old? Does he not hate these evil deeds? Or, because he is patient and does not kill us as [he did] these, do you not realize that in Gehenna he will remind us about all of them, as in the case of the rich unrighteous man? All his patience is due to the fact that the time for the punishment of our judgment is near.

20. Why do we not fast twice a week as it is written for the Upright?<sup>37</sup> The Perfect fast everyday. Why do we not pray (c.185) three times a day—as well as in the morning and in the evening—as it is written for the Upright? The Perfect praise [God] the whole day<sup>38</sup> Why do we not keep the Law of God and do alms, nor do we pray with them, as it is written for the Upright? While, on the hand, the Perfect perform the rites all their days and pray unceasingly before our Lord.

But when Sunday comes, in order that we do not learn about righteousness, sin directs us to say, 'Our business has suffered loss'. When the time for prayer comes, in order that we do not worship our Creator, we say that 'our profits have perished'. Those who wish to be raised up from the world and perfected, why do they not perform for themselves the rites of weeks, fast and pray, learn the truth and be humbled, and after a while they will perform the rites of the months, and then of the seasons, and then of the years until they are strengthened and are raised up completely from the earth and live in heaven? There they will pray and serve before our Lord, and not below on earth.

21. Thus God desires that all humanity act, each one according to the stage on which he stands. They should treat one another well and love their Creator. Whoever (c.188) is able, let him treat well with food and clothing someone

37. Didache 8:1

38. Didache 8:3; Clement of Alexandria *Stromata* 7:7

## مَدَامُنَا وَمَحَدُنَا

هَلَا صَلَّاتٌ وَأَرْوُكَةٌ أَصْفَاءُ. أَوَ لَا بُيُوتَ إِيلَهِ، وَكُلَّ وَرَاحَةٍ  
 حُطَّلَا، وَوَقْبِهِ حَتَمَتِ قُدَمَا: هَلَا مَحَصَ حَصَّ، وَهَدَّ أَنْفَ  
 مَحَ لُخْلُخَ، حَلَا، وَحَافَ حَلَا، أَصْبَ أَنْفَ، مَدُنَا  
 حَصْبُنَا: كَلَّا، وَرَأْسَ وَرَاحَةٍ، كَسَلَمَلَا، وَفَحَتِ قَلْبُ مَدَمَ؟  
 أَوَ لَا بُيُوتَ إِيلَهِ، وَهَلَّا مَدُونَهُ، أَوْ مَحَ الْأَصْلَاحُ، أَوْ كَمَ:  
 وَلَا فُلَعُ، يَصْفُ مَدُنَا؟ هَلَا كَمَ أَمَ حَدَمَ، قُدَمَا  
 وَحَتَا: تَعَصَّ، مَدَمَ، وَنَحَبَمَ. هَلَا كَلَمَلَا، مَدَمَلَا  
 مَدَمَ: أَمَ، وَهَلَّا: أَمَدَ، كَمَ قَالَا، حَدَمَ، حَلَمَلَا، حَلَا  
 وَلَا يَلَا، نَعْمَلَا، وَحَتَا حَسَنَةً. هَلَّا أَرْوُكَةً، وَوَدَّ: مَبَّ  
 وَهَعَصَ، وَهَلَا، وَهَلَّا، أَوْ كَمَ، فَهَقَبَلَا، كَلَمَ، رُطَا: مَدَمَلَا  
 مَدَمَلَا:

وَيَعْبُو، كَمَ أَمَدَ، لَأَمَت: وَارْ رُحِمَ، مَعَصَمَ، وَلَا تَلَامَ،  
 حَلَمَلَا، أَمَلَا. مَدَمَلَا، كَمَ حَصَمَ، أَمَلَا، هَلَّا مَعَصَمَ  
 وَهَلَا، وَهَلَّا. أَمَلَا تَلَامَ، كَمَ أَمَدَ، تَلَامَ، حَدَمَ، مَحَ مَدَمَلَا  
 وَهَلَّا، كَمَ، أَمَلَا: هَلَا حَصَمَ، أَمَ، وَهَصَمَ، أَمَلَا: مَدَمَلَا، مَحَ  
 مَدَمَلَا.

أَمَ حَدَمَ، كَمَ، أَمَلَا، نَعْمَلَا، وَهَلَّا، مَعَصَمَ، رُحِمَ  
 حَصَمَمَدَمَ، مَدَمَلَا، وَتَلَامَ. وَحَلَمَلَا، أَمَلَا، كَلَمَلَا، وَهَلَا، لَا  
 وَهَلَا، وَهَلَّا، وَهَلَّا: أَمَ، لَا هَلَّا، أَوْ كَمَ، حَتَا، حَتَمَلَا؟ أَوَ  
 مَدَمَلَا، وَهَلَّا، وَهَلَّا، هَلَّا، مَدَمَلَا، كَمَ، أَمَ، وَهَلَّا، كَمَ: لَا  
 بُيُوتَ إِيلَهِ، وَهَلَّا، مَدَمَ، كَمَ، مَدَمَ: أَمَ، وَهَلَّا، أَمَلَا  
 حَلَمَلَا؟ هَلَّا، وَهَلَّا، مَدَمَلَا: مَدَمَلَا، وَهَلَّا، كَمَ، رُطَا، وَهَلَّا  
 وَهَلَّا.

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who is needy. Whoever desires to leave all he possesses and come to Perfection is the brother of our Lord, and he desires him more than thousands and ten thousands. Whoever does not come to this [higher] portion let him remain in this Uprightness, which our Lord commands, and let him not do evil or fall from Uprightness and be condemned.

God desires that all people should live. For this [reason], he gave major and minor commandments so that all might endeavor according to their strength. With the major ones, one becomes Perfect and with the minor ones one, becomes an Upright one. 'I am living,' says the Lord, 'I do not desire the death of sinners.'<sup>39</sup> For, if he had delighted in their death, he would have established neither the major Law nor the minor one. Because if they are not able to attain the major Law and be perfected, then they can still live by the minor one and not be destroyed.

The end of the seventh *Memra*, which is about the commandments of the Upright and the Righteous ones.

39. Ex 18:32

## مَدَامُنَا وَمَحَدُنَا

(20) كَلَّا مَهْلًا لَا يُصِيبُ أَوْحَ حَقُّنَا أَسْ وَصَلَدَ  
 حَقَاتُنَا؟ حَقَّتْنَا حَسْبُ مُلْكُهُمْ يُصِيبُ. هَلْصُنَا لَا مَحْرَكُ  
 سَبَّ لَحْدَ أَحْتَبِ صَهْمَا: هَحْرَفَا هَحْنُصَا: أَسْ وَصَلَدَ  
 حَقَاتُنَا؟ حَقَّتْنَا حَسْبُ مُدَّه مَهْمَا مَعْقَصِ كَه. هَلْصُنَا  
 لَا نُهَيِّنُ نَعْمَهُهُ وَكَلَّهَا: هَحْبَبُ زَوْصَلَا: هَحْرَكُ سَبَّ  
 دَهْمَ، أَسْ وَصَلَدَ حَقَاتُنَا؟ حَقَّتْنَا وَحْ مُدَّهْمَ  
 تَقْصَلَدُهُمْ، أَهْلَهْمَتْنَا أَحْبَبَ دَهْمَ، هَامْصَلَامَ مَحْرَكُ  
 مَبْرُ مَحْنُ.

أَلَا مَهْلًا وَهَذَا مَهْمَا وَسَبَّحَعْلًا مَهْلًا وَلَا تَلَاكَ دَه  
 زَوْصَلَا مَحْسَلًا حَسْبُ سَلْهَدَا وَتَاَصَدَ: أَهْلَاوَسَ كَه أَحْبَبُ.  
 مَهْلًا وَهَذَا حَبْنًا وَزَكَّهَا: مَهْلًا وَلَا نَهْيَهُمْ وَحَدَّهْمَ:  
 أَحْبَبُ وَأَحْبَبَ دَهْمَ، مَتَّوَلَّهُمْ. هَامْصَ وَزَحْصَ وَتَلَاكَ  
 مَحْ لَحْصَلَا هَتَلَّصَدُهُمْ: كَلَّا مَهْلًا لَا أَحْبَبَ دَهْمَ  
 أَهْلَهْمَتْنَا وَمَعْلَا: هَرُصِبَ هَحْرَكُ مَلْصَقَ عَنُوَا  
 هَمْلَا مَحْصَقَ: هَلَاوُ مَكَلَّا أَحْبَبَ أَهْلَهْمَتْنَا وَتَمَلَا.  
 هَحْ وَحَبْنًا هَحْ وَهَعْنًا حَبْنًا وَمَلْصَكُ هَمْلَاكَ مَحْ  
 مُدَّه مَحْ أَوْحَا هَاهُمَ كَعَصْنَا: هَامْصَ مَحْرَكُ هَمْعَصَعُ  
 مَبْرُ مَحْنُ: هَلَا حَلْصَدَ كَاوَحَا.

(21) هَمْلًا زُحَا كَلَّهَا وَتَحْبُهُ، حَتَّتَعْلًا مُلْكُ حَبْوَلَا  
 وَمَامَ دَه. هَتَلَاكَسَ سَبَّ حَسْبُ هَتَنَصَعُ حَحْنُ هَاهُمَ. مَحْ  
 وَصَعَصَ حَصْحَنَلَا هَحْصَعْلًا نَلَاكَ حَحْ وَهَمِيمَ: هَامْصَا  
 وَزُحَا وَتَعْمَمَ كَلَّا وَهَمْلًا كَحْصَدُهُ: أَسْ هَاهُمَ وَهَاهُمَ  
 وَصْنُ: هَدَه زُحَا لُحْ مَحْ كَقْلَا هَوَحْلَا. هَامْصَا وَلَا أَلَا



## مَدَامُنَا وَمَحَدُنَا

حَدَّثَنَا مَدَامُنَا: بَقَا حَقَائِدُنَا أَوْ بَصَفَاتِ مَدُنٍ هَلَّا نَحْنُ  
هَنَاقًا كَمَا أَوْ مَعَ قَائِدُنَا هَنَاقًا سَدًا.

كَلَّمَا لَمِنَ رَجُلًا وَمَدَامُنَا: حَتَّتْنَا نَاسًا: مَحَلُّ هُنَا  
مَدَامُنَا هُمُومُنَا وَهَوْنُنَا هَوْنُنَا: وَمَلِكُنَا أَسْمَ سَدَدٍ نَدَوْنَا.  
حَدَّثَنَا وَهَبُ أَوْ هَبُ أَيْ هَبْنَا هَوْنُنَا هَوْنُنَا قَائِدًا. مَدَامُنَا  
أَمَدُنَا مَدَامُنَا وَلَا رَجُلًا إِنَّا حَصَصْنَاهَا وَمَلِكُنَا. كَلَّمَا لَمِنَ  
حَصَصْنَاهَا رَجُلًا هَبَا: كَمَا نَحْنُهَا وَكُلَّ هَوْنُنَا هَوْنُنَا.  
وَالَا كَم مَحَصَّنَا أَيْ حَصَصْنَاهَا وَكُلَّ هَوْنُنَا: أَوْ  
حَرَّهَا نَاسًا هَلَّا نَدَابُهُ ❖

عَلَّمَ مَدَامُنَا وَمَحَدُنَا وَمَحَدُنَا هَوْنُنَا.

# Memra-Eight

## ON ONE WHO GIVES ALL HE HAS TO FEED THE POOR

**Summary:** Again directed to the Upright, particularly to one who gives all he has to feed the poor. Demonstrates that while the Upright is nothing in the eyes of the Perfect if he does not empty himself and renounce the world, the Upright still receives the profit of salvation, albeit a lesser portion.  
(c.189)

1. For the apostle [Paul] said, 'If I give all I have to feed the poor, but do not have love, I gain nothing'.<sup>1</sup> That is, I do not grow much at all. Our Lord said, 'Whoever offers a cup of water will not lose his reward'.<sup>2</sup> Moreover, he said:

Come, my father's blessed ones, because I was hungry and you fed me, and I was thirsty and you gave me drink, and I was a stranger and a foreigner and you took me in. I was naked and you clothed me. I was sick and you took care of me. I was in prison and you visited me. Come, inherit the kingdom which has been prepared for you.<sup>3</sup>

1. 1 Co 13:3

2. Mt 10:42

3. Mt 25:35





But to those who did not do these things he said, 'Be gone, you cursed ones, to the fire that is prepared for the evil one (c.192) and his angels. I do not know you.'<sup>4</sup> Be gone to your leader because you have not done these things to me and because you have served unrighteousness. Moreover, the blessed apostle said, 'If I understand all heavenly mysteries and all knowledge, but there is no love in me, I am nothing'.<sup>5</sup> And our Lord said, 'If you know the truth, the truth shall free you'.<sup>6</sup> Even though the freed may not be Perfect they shall immediately know the truth from falsehood and shall be separated from the bondage of sin. They become the Upright and do not come to judgment. But if they use their time in the world and advance day by day they will attain Perfection.

2. In what way did the apostle mean, 'they are nothing'? For he said, 'If I give my body to be burned, but do not have love, I am nothing'.<sup>7</sup> What indeed is this for which the apostle yearns, which is better than everything? Our Lord said, 'Whoever offers his cheek to the one who strikes him and endures,<sup>8</sup> comes to perfection if he loves the one who strikes him and prays for him'.

Does the apostle refute the words of our Lord? Absolutely not! He does not refute them at all but actually builds upon them. The apostle is not saying that [the words of the Lord] are inappropriate; rather he introduces something of even more importance (c.193) there. For he who gives all he has to feed the poor on account of God and renounces—as [the Lord] said to him—all he possesses, but does not have in him that humble love that loves his murderers and washes the feet of his enemies and considers everyone better than himself, giving heed to heaven and not to earth, his mind serving there in the heavenly Jerusalem, bound there to our Lord, [then, without this, he is nothing].

4. Mt 25:41; 25:12

5. 1 Co 13:2

6. Jn 8:32

7. 1 Co 13:3

8. Mt 5:39



*Memra-Eight*

[On the other hand,] the lowliness of one [who] goes to someone inferior to him and submits himself before everyone is evident to all people. When they curse him, he blesses [them]. When they strike him, he bows down to them. Wherever they stripped him he goes [back] to them as one whom they clothed. He goes to one who has done him harm as though he had treated him well. He understands the height and depth and length and width,<sup>9</sup> yet is humbler than everyone else.<sup>10</sup> When he does these and other such things, he considers those who are sinners better than himself, neither being anxious for daily life nor having a place on earth to lay down [his] head.<sup>11</sup>

3. Therefore, the apostle did not say that there is no profit for that person who gives all he has to feed the poor, but that he is nothing in the eyes of one who empties himself, having in him this love that does these deeds and [achieves] this (C.196) complete lowliness. But it can happen that people give away all they have and become indigents on the earth on account of our Lord but do not attain this lowliness. But, if they love more or less, and are humble before such and such a person, but not before everyone—that is why they are much smaller than the one who reaches perfect love. The one who does not lower himself in this way does not become Perfect; and the one who does not lower himself is much less than the Perfect.

4. There are some people who, on account of our Lord, have given their flesh to the fire, living in faith and in Uprightness. There are many who have wives, are involved in business, and [possess] male and female servants like Abraham and Job. The apostle did not say that they do not gain a thing, but that they are much inferior to the martyrs who emptied themselves and are humble like our Lord,

9. Ep 3:18

10. *Hermas*, Mandate VIII:10

11. Mt 8:20

## مَدَامُنَا وَوَأَصْنَا

هَبْ حَبْ حَكَبْ هَوَاَصْلَاوَح: هَامْ وَبَلَّتَا مَنَلَاوَح مَنَه  
 كَبْ لَا مَرْو وَبَعْمَا فُكَدَه هَبْ كَلْ كَدَه مَصْعَبْ دَنَمَا  
 كَاوَحَا

(3) كَدَه هَوَاَصْلَا وَكَلْ كَدَه مَآوُ حَدَه مَحْ وَبَعْمَا  
 فُلا وَبَلَّتَا حَصْقَقْنَا: اَمَدَ عَكْسَا: اِلَا وَلَا كَم مَجْمَر  
 اَمَلَهَوَح حَتَتَدَه مَحْ وَبَاَصْلَاوَم هَوَاَوَح كَدَه اَمَلَا مَآوَا  
 وَحَبْ حَكَبْ حَتَبَا: هَوَاَوَا فُكَدَه مَصْقَقْنَا. اِلَا مَصْعَبَا  
 وَبَعْمَا حَتَبَا فُلا وَبَلَّتَا. هَوَاَوَح مَآوَا كَاوَحَا  
 مَآوَا مَدَنٍ هَلَا اَمَا حَدَوَا مَصْقَقْنَا: اِلَا مَصْعَبْ اَم  
 مَآوَا وَبَعْمَا مَصْقَقْنَا حَلَا اَمَا اَمَا هَلَا مَجْمَر فُكَدَه:  
 مَآوَا اَمَلَا هَوَاَوَح اَمَا: مَحْ مَحْ وَبَلَّتَا حَتَبَا  
 مَصْلَحْنَا: مَآوَا وَبَعْمَا لَا مَصْلَحْنَا: لَا مَصْلَحْنَا:  
 هَوَاَوَح وَلَا مَصْلَحْنَا: هَوَاَوَح اَمَا وَبَعْمَا حَتَبَا

(4) هَوَاَوَح اَمَلَا وَبَعْمَا مَآوَا مَدَنٍ حَتَبَا: حَتَبَا  
 كَبْ اَمَلَهَوَح حَتَبَا: حَتَبَا: هَوَاَوَح وَبَلَّتَا اَم  
 حَدَه تَقَا هَوَاَوَح هَوَاَوَح حَتَبَا: اَمَلَا: اَمَلَا  
 هَوَاَوَح اَمَد: كَدَه وَكَلْ حَدَه مَآوَا مَجْمَر اَمَدَ عَكْسَا:  
 اِلَا كَم هَوَاَوَح اَمَا: مَآوَا وَبَعْمَا مَصْقَقْنَا  
 اَمَلَا مَدَنٍ هَوَاَوَح كَعَكْسَا هَوَاَوَح. اَمَدَ اَمَلَا  
 وَبَلَّتَا اَمَلَا هَوَاَوَح حَتَبَا. هَوَاَوَح وَبَعْمَا حَتَبَا:  
 هَوَاَوَح حَدَه: مَآوَا حَتَبَا هَوَاَوَح كَعَكْسَا. هَوَاَوَح  
 مَجْمَر مَآوَا مَصْلَحْنَا: اِلَا اَمَلَا مَصْقَقْنَا وَبَلَّتَا  
 حَتَبَا. هَوَاَوَح حَدَه هَوَاَوَح حَتَبَا: حَتَبَا  
 هَوَاَوَح وَبَلَّتَا مَصْلَحْنَا هَوَاَوَح حَتَبَا حَتَبَا

resembling the apostles and Stephen. There are even some who are sinners, yet believe in our Lord. Persecution comes into their lives and [the persecutors] say to them, 'Renounce Our Lord [i.e. Jesus] and worship idols'. They do not understand what is perfect love, just faith and baptism only. [The persecutors] burn them and throw them to the beasts and unto the edge of the sword; yet they endure and do not renounce the Lord. Is there not, therefore, a reward for them? (c.197) They do not reach Perfection, however, [so] in the eyes of Stephen and the apostles they are nothing. Nevertheless, their failings are forgiven and they do not come to judgment.

Indeed if all people are gathered before the judgment seat of Christ, as the apostle said, 'All of us must stand before the judgment seat of Christ',<sup>12</sup> there are some of us who come to judgment and some of us who will come to glory and sit upon thrones. As our Lord said to those who have done all of his perfect will, 'You who have left everything and have come after me, on the day when I shall be revealed in my glory, you shall sit upon thrones and judge the tribes of humanity'.<sup>13</sup> Therefore, you see that they come to glory before the throne and not to judgment. As a person is found on the day of his departure, so he stands before the throne on the Day of Judgment.

5. Moreover, there are people who have left all they possessed on account of our Lord, loving our Lord and desiring him, but they do not have the love that loves God and people. Because they have desired our Lord, he reveals to them the heavenly mysteries and the complete knowledge of faith. But they do not comprehend the truth of love, nor do they comprehend the height and depth and length and width that love understands.<sup>14</sup> Yet they understand all mysteries and all knowledge (c.200) of faith, which is less than love that loves all and reconciles all.

12. 2 Co 5:10

13. Mt 19:18

14. Ep 3:18

## مَدَامُنَا وَبَايُنَا

كَلِمَ دَعَا، فَهَوْنًا؟ كَلِمَتُهُ هَا وَهَ لَا مُلْهِمَ هَلَا مُبَرِّمَ  
أَلَمُهُ، حَتَّى أَهْلَقْنَاهُ هَعَسًا. أَلَا هَوْنُهُ هَوْنُهُ  
مَعْلُومٌ هَجَبًا لَا أَلَا.

أَلَا أَفْ مَعْلُومٌ مَدَامُنَا، حَتَّى مَبَرِّمَ مَبَرِّمَ  
وَمَعْسَلًا: أَلَمًا وَأَلَمًا مَعْسَلًا: وَكَلِمَ كَلِمَتُهُ أَلَا كَلِمَ  
كَلِمَ وَمَعْسَلًا. أَلَا أَلَا مَبَرِّمَ وَأَلَمًا مَبَرِّمَ وَأَلَمًا  
كَلِمَتُهُ هَوْنًا هَوْنًا، كَلِمَ هَوْنُهُ هَوْنًا: أَلَا وَأَلَمًا مَبَرِّمَ  
كَلِمَ هَوْنًا هَوْنًا، كَلِمَتُهُ هَوْنًا: أَلَمًا، كَلِمَ  
وَمَعْسَلًا، كَلِمَتُهُ هَوْنًا هَوْنًا، كَلِمَتُهُ هَوْنًا: أَلَمًا  
أَلَا هَوْنًا: أَلَمًا، كَلِمَتُهُ هَوْنًا هَوْنًا، كَلِمَتُهُ هَوْنًا  
وَمَعْسَلًا. سَلَا أَلَمًا مَبَرِّمَ وَأَلَمَتُهُ هَوْنًا: كَلِمَتُهُ مَبَرِّمَ  
هَلَا هَجَبًا. أَلَا وَمَعْلُومٌ وَهَ إِيَّاهُ هَوْنًا وَمَعْلُومًا:  
هَوْنًا مَبَرِّمَ مَبَرِّمَ كَلِمَ هَوْنًا هَوْنًا.

(5) هَا هَ أَلَا إِيَّاهُ وَمَعْلُومٌ هَوْنًا هَوْنًا  
مَعْلُومًا مَبَرِّمَ هَوْنًا هَوْنًا، هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
دَعَا، هَوْنًا هَوْنًا، هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا: كَلِمَ دَعَا، وَأَلَمًا وَمَعْلُومًا هَوْنًا هَوْنًا  
وَمَعْلُومًا: هَوْنًا هَوْنًا، هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا هَوْنًا، هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا، وَأَلَمًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا: هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا.

هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
كَلِمًا: هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا  
هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا هَوْنًا:

### *Memra-Eight*

For faith loves our Lord and his friends and his household, but love loves our Lord and his enemies and his murderers and unbelievers and idolaters, as it is written, 'Consider everyone better than yourself<sup>15</sup> and let your lowliness be evident to all people'.<sup>16</sup> Love him who hates you and you shall be imitating your Father in Heaven who makes his sun rise and his rain fall upon the just and the unrighteous, upon the good and the evil.<sup>17</sup> So may your love shine especially upon the household of faith. Therefore, the apostle did not say that there is no profit for those who know the mysteries of faith, but only that they are nothing in the eyes of those who attain love and Perfection.

The end of the eighth *Memra*, which is about the one who gives all he has to feed the poor.

15. Ph 2:3

16. Ph 4:5

17. Mt 5:44-45

وَقُلْ لِمِ الْأَسْبَابِ وَصَلَّاهُ وَصَلَّاهُ وَصَلَّاهُ: هَلَّا مَبَّ « كَمْ  
مَحْصُفَاتِهِمْ حَقًّا مُدَّاهُ حَتَّتْهُمَا: هَوَّصَهُ كَحَّ وَهَلَّا  
حَقَّ: هَوَّصَهُ كَمْ وَصَحَّ أَيْلَهُ لَأَحْصَهُ وَصَحَّ  
وَصَحَّصَ هَوَّصَهُ وَصَحَّصَ هَلَّا قَاتِلًا هَلَّا حَقًّا  
هَلَّا لُحْظًا هَلَّا حَقًّا. هَوَّصًا كَمْ تَبَّصَّ مَحْصُفَ  
مَلَّيْنَاهُ هَلَّا حَتَّتْ صَدًّا وَصَحَّصَهُ. كَمْ هَوَّصًا مَلَّيْنَاهُ  
أَحْصَ مَحْصُفًا وَكَمْ حَقَّ حَقَّ وَصَحَّ وَصَحَّ  
وَحَصَّصَهُ: إِلَّا لَا كَمْ مَحْصُفَ أَلَّاهُ حَتَّتْ هَوَّصَ  
وَأَوْصَهُ حَقَّ هَوَّصَهُ ۖ  
مَحْصُفًا وَصَحَّصَهُ وَصَحَّصَهُ وَصَحَّصَهُ وَصَحَّصَهُ  
حَقَّصَّصًا ۖ



# Memra-Nine

## ON UPRIGHTNESS AND THE LOVE OF THE UPRIGHT AND THE PROPHETS

**Summary:** An extended biblical exposition to explain how the violence of the Old Testament prophets—reducing them below Uprightness—is ordered by God against his enemies. The prophets are eventually admitted into the kingdom following the apostles.  
(c.201)

1. Now let us show how the prophets who were among that stubborn people had a love that conformed to the Ten Commandments<sup>1</sup> and the New Testament. They walked according to the will of the almighty Lord, and whatever he said to them, that is what they did. But when they pursued love and reached Perfection the Lord held them back from Perfection because he had sent them to kill his enemies. But our Lord, who came into the world, came not for the prophets, nor for the righteous, but on behalf of the sinners and the lost<sup>2</sup> and on behalf of those who no longer

1. Literally, *yod*—tenth letter of Syriac alphabet used as symbolic name for Ten Commandments.

2. Lk 5:32; 1 Tm 1:15



have hope, to call them to repentance and turn them around toward the house (c.204) of life.

For, the prophets and all the Upright were able to live or to be perfected by the living and Holy Spirit, which is the Lord. But for the sake of the whole world, which was lost, our Lord appeared physically so that he might win the whole world and so that the world might know the will of God from God himself and from his footsteps. The word of our Lord indicates, 'I have not come to call the righteous but [to call] the sinners to repentance'.<sup>3</sup> Therefore, our Lord was born for the education of everyone so that all might learn the truth of his lowliness and love in a visible way, because not everyone is capable of hearing the will of the Lord through his Holy Spirit. Therefore, his advent was for the sake of everyone so that everyone might learn of his lowliness, his kindness, and his gentleness; and so that people should not excuse themselves from this love and lowliness and patient suffering, because they see that the Lord of all endured everything before them—for the sake of everyone in view of all—so that they marvel and say, 'If our Lord endured everything for our iniquity, how much more necessary is it for us to endure for our own iniquity, even more than what he endured for our sins?'

2. So that both sinners and righteous might profit (c.205) by the good example that our Lord was to everyone, [and] that everyone might imitate him and the good and the bad might benefit through him, God held back the prophets from Uprightness according to the situation because he had need of them during that time, for through them he subdued the rebellious by force as it pleased his will. On account of this, [God] also held them back from love—He who loves his neighbor as himself, because our neighbor is all of humanity.

For he sent [the prophets] during that era when there was enmity between God and human beings in order to go

3. Lk 5:32



kill his enemies because they had defied the Lord, saying, 'What is the message of the Lord?' Just as the Pharaoh had said, 'What is this king to me, the Lord of Moses and Aaron his messengers?'<sup>4</sup> On account of this, God sent his prophets and killed through them, sometimes with and sometimes without the sword, sometimes by fire and sometimes by hail, and with all kinds of trials. On account of this, the Lord held back the prophets occasionally from that commandment of love which [leads] toward Perfection. For if the Lord had killed [the rebellious] without the prophets, they would have said, 'Our idols killed us, not the Lord', and they would have [continued to have] sacrificed their sons (c.208) to their idols in order to appease them and they would not have known the Lord. Because of this, God subdued them through the prophets until they confessed that the Lord is God in heaven and on earth, and above heaven and below the earth, and in the width and the length, and that no place is far from [God].

Therefore, on account of this, the Lord also occasionally held the prophets back from love. For these pursued Perfection with patience, as Jeremiah said, 'I do not owe anything, nor do they owe me, yet all revile me'.<sup>5</sup> While longing for solitude he said, 'Blessed is one who lifts up your [God's] yoke in his youth and sits by himself and is silent. He places his mouth in the dust and [gives] his cheek to whomever strikes him and his life is filled with insult.'<sup>6</sup> [By] this Jeremiah sought this yoke of our Lord Jesus.

The Lord held him back because through him he was destroying his enemies. [Jeremiah] said, 'The Lord is sending me violently against them and they revile me'.<sup>7</sup> David also said, 'My enemies and those who hate me without cause are more numerous than the hairs of my head and what I did not defraud I was restoring'.<sup>8</sup> So also all the prophets hoped and waited for that hope that was to be

4. Ex 5:2

5. Jr 15:10

6. Lm 3:27-30

7. Jr 15:10

8. Ps 69:4



revealed. For the rest, the prophets got as far as the love of Perfection, but the Lord did not allow them to become Perfect.

3. (c.209) Sometimes the Lord cast them down even below Uprightness, [the stage] that fulfills these two great commandments of love, because Uprightness does not curse or harm anyone. But because the Lord had sent them, they went cursing and hating his adversaries and raged against those who defied him and [in that way] became lower than Uprightness. But the rest of the time, as long as the Lord did not send them, they remained [faithful] in these commandments: 'Love the Lord and your neighbor', which means all humanity.

They pursued Perfection when they ceased from passion and anger; when they sought and pursued peace; when they departed from evil things and did good things; when they made a sacrifice of thanksgiving to God and not of victims; when they said, 'An evil heart has passed away from us and we have not known evil'<sup>9</sup>; when Samuel prayed for those who had rejected him<sup>10</sup>; and when Jeremiah prayed for those who threw him into the muddy cistern, the Lord said to him three times, 'Do not pray for them'<sup>11</sup>—but he did not listen to him. These behaved toward their fellow human beings as they wanted to be treated. But the Lord held them back (c.212) because it was appropriate.

4. Moreover, Jeremiah said, 'I held myself back from going out and cursing them', the [very] thing I hate someone doing to me. 'The Word of the Lord came upon me like fire and it set me on fire and I was not able to endure it and not curse them'<sup>12</sup>—until he had descended from Uprightness and then he cursed them.

Of what were the prophets guilty? They killed and cursed—the [very] thing that they hated lest someone curse

9. Ps 101:4  
10. 1 S 12:25

11. Jr 7:16, 11:14, 14:11  
12. Jr 20:8





and kill them. They did to others what they themselves hated, and transgressed against Uprightness. But did not the Lord himself force them to transgress unwillingly? On account of this, they were not to blame in everything the Lord commanded them, [for] as yet our Lord had not been born of Mary [when] he would make lowliness, peace, and welfare a better covenant than the first [covenant]. How much did the mind of the prophets expect this covenant—but it did not come during their days. Because of this, ‘God was not ashamed to be called their God’.<sup>13</sup> This means, he is not ashamed to call them his brothers as he had called the apostles. Because of this, ‘He prepared for them a holy city’.<sup>14</sup> This means, he perfected them in the sight of the apostles. But today (C.213) God asks people to love one another and not do to their brothers, the sons of Adam, whatever detestable thing a person may do to them, the sons of Adam, and if not, they shall not enter the kingdom.

5. Moreover, when our Lord sought to kill the Israelites, Moses said in his prayer concerning these who were embittering his spirit every day and abusing him, ‘If you blot them out, blot me out from your book of life’.<sup>15</sup> Look, what did Moses do to the evildoers? As he wished that the righteous might do to him if he had done wrong, that they might pray for him. See how the Upright pursued Perfection! But God said to him, ‘No, but I will blot out whoever sins against me’.<sup>16</sup> Moses prayed with his love, [for] he loved humanity as himself. Thus, through his Uprightness, he desired that a person should pray for him if he did wrong, until the Lord forgave the transgressions of his brothers, the sons of Adam. In what way do we resemble these Upright ones whom [misfortune] grieved—we [who] rejoice at one another’s misfortune—and [who] prayed for him upon whom misfortune came on account of his sins?

13. Hb 11:16

14. Hb 11:16

15. Ex 32:32

16. Ex 32:33



In another place [in Scripture], the Lord brought Moses down to [a stage] lower than Uprightness when he said to him, 'Command (c.216) the Levites to slay their brothers and fathers because they worshipped the calf',<sup>17</sup> exchanging [God] for a dead calf. When Moses saw that evil had targeted him, and it was no use if he prayed for them, he did to them that thing he hated for someone to do to him if he sins; that is, [he acted] by the word from the Lord's mouth, and not by the will of Moses. When he slew the sinful Amalek,<sup>18</sup> the Lord brought him down from Uprightness and he did the thing he hated for someone to do to him and to his brothers, the sons of Adam. For in that time, there was enmity between God and humanity.

6. Also when the Jews acted wickedly, God raised up the Assyrian scourge against them and chastised them with it. But, since the day our Lord dissolved enmity and reconciled with the blood of his cross what is on the earth [with] what is in heaven, causing wars to cease from the ends of the earth,<sup>19</sup> no longer when the Assyrian wakes up is it our Lord who awakens him; nor when the Roman descends to battle, is it our Lord who makes him descend; nor when the prophet becomes a zealot and kills the sinners is it our Lord who sends him, but [it is] evil rising up today in all of them.

For our Lord made peace, but the sons of Adam do not wish to be peaceful and a person is not reconciled with his brother, as the apostle wrote, (c.217) 'If one has a disagreement with his neighbor, let him forgive, as Christ forgave all humanity'.<sup>20</sup> But if these had desired to turn away from evil things, [they would have had peace]. Our Lord no longer makes wars today as in former times, but it is these people who fight today by their own desire. Whoever rises up against his neighbor, the Lord pulls him down, as

17. Ex 32:27

18. Ex 17:8-16

19. Ps 46:9

20. Col 3:13

## مَدَامُنَا وَأَعْدَا

تَحَدَّ حَكَمُهُ: أَي مَصْصَقًا يَوْمًا: حَبُّهَا وَبَعَثَ مَدِينًا  
 مَقَرَّهُهَا وَأَمَّتْهُ يَوْمَ حَتَّى أُوْمَر. مَدِينًا وَبَعَثَ وَبَعَثَ سَبَّ حَسَبَ:  
 حَكَمَ قَاتِلًا وَبَعَثَ يَوْمًا حَكَمَهُ: وَبَعَثَ يَوْمًا حَكَمَهُ  
 مَعَ وَأَمَّا يَوْمًا حَكَمَهُ كَعَمَلًا مَدِينًا سَلَامَةً يَوْمًا؟  
 حَكَمَهُ يَوْمًا وَبَعَثَ إِسْمًا: أَسْمَاهُ مَدِينًا حَكَمَهُ حَكَمًا  
 مَعَ قَاتِلًا كَبَّ أَمَّا حَكَمَهُ: فَهِيَ حَكَمًا مَدِينًا لَلِاسْتِثْنَاءِ  
 هَلَاكَةِ يَوْمًا: مَدِينًا وَبَعَثَ حَكَمًا مَدِينًا حَكَمًا  
 مَدِينًا. هَبَّ سَرًّا مَدِينًا وَبَعَثَ حَكَمًا مَدِينًا: هَلَا مَدِينًا  
 مَدِينًا أَي حَكَمَ حَكَمَهُ: حَبَّ حَكَمَهُ يَوْمًا مَدِينًا وَبَعَثَ يَوْمًا  
 وَبَعَثَ نَحْبَ حَكَمَهُ أَي سَلَامًا: هَبَّ يَوْمًا حَكَمًا فَهَمَّ مَدِينًا:  
 هَبَّ حَكَمَهُ وَبَعَثَ. هَبَّ سَرًّا حَكَمًا مَدِينًا:  
 أَسْمَاهُ مَدِينًا مَعَ قَاتِلًا هَبَّ مَدِينًا وَبَعَثَ وَبَعَثَ نَحْبَ حَكَمَهُ  
 هَلَاكَةِ يَوْمًا حَتَّى أُوْمَر. حَكَمَهُ كَبَّ أَمَّا يَوْمًا حَكَمَهُ  
 حَكَمًا كَحَكَمَتُهُمَا

(6) أَوْ مَدِينَةً يَوْمًا أَمَّا وَبَعَثَ يَوْمًا: مَصْصَقًا يَوْمًا  
 كَحَكَمَهُ حَكَمًا أَمَّا يَوْمًا: هَبَّ يَوْمًا حَكَمَهُ حَكَمًا. مَعَ  
 مَدِينًا وَبَعَثَ مَدِينًا حَكَمَهُ: هَبَّ مَدِينًا وَبَعَثَ  
 مَدِينًا وَبَعَثَ مَدِينًا وَبَعَثَ: هَبَّ مَدِينًا مَعَ هَبَّ مَدِينًا  
 وَبَعَثَ: لَا أَمَّا يَوْمًا مَدِينًا مَدِينًا حَكَمَهُ: هَلَا وَبَعَثَ مَدِينًا  
 أَي سَرًّا كَمَدِينًا مَدِينًا مَدِينًا حَكَمَهُ: هَلَا مَدِينًا أَي أَمَّا  
 مَدِينًا مَدِينًا حَكَمَتُهُمَا مَدِينًا مَدِينًا: هَلَا مَدِينًا  
 مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا

مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا  
 مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا  
 مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا مَدِينًا

he had said, 'Whoever raises his hand against his brother will not be guiltless'.<sup>21</sup>

Therefore, in this world the two antagonists [i.e. Persian and Roman empires] may raise their hands against one another with a sword and be slain, but in that [other world] to come, they will be tormented, because they did not build upon the peace that our Lord Jesus had made on earth and in heaven, and because they raised up these wars that he had caused to cease from the ends of the earth. He said to them, 'If you thirst for blood, look, my blood is yours: drink and live. But do not drink the blood of one another or you shall die'.<sup>22</sup> They killed him, drank his blood, and were not ashamed, and see, here they are again drinking the blood of their brothers, a thing that God hated and despised since the first day.

7. David also pursued Perfection when the Lord delivered his persecutor Saul into his hands, yet [David] did not kill him, but repaid him good things instead of bad.<sup>23</sup> But when David commanded Solomon to punish Shimei,<sup>24</sup> it was the Lord [who] spoke through his mouth, so that through that forceful judgment (c.220) he might take vengeance from Shimei [for] all he had unjustly done and carry out the judgment on himself. Look, whoever is angry against his neighbor is reminded of death and will set aside enmity.

Therefore, that discerning and righteous prophet harbored enmity at his death, but during his life when Shimei reviled him, [David] forgave him his error. When he was departing from the world did [David] think again about this evil? Absolutely not! But if Shimei had reviled him, Joab, who waged all the wars wherever the Lord sent David, went instead of [David], because the kings and righteous ones who reigned in Israel did not do anything unless the Lord spoke to them—except when they transgressed against

21. 1 Sm 26:9

22. Jn 6:52

23. 1 Sm 26

24. 1 K 2:8



the commandment and sinned. What did Joab do to David who commanded, 'Do not let his old age descend in peace to Sheol'?<sup>25</sup>

But this is clear: the Lord judged the unrighteous through the word of David; and through the hands of Solomon the Lord exacted vengeance from the hands of Shimei who had cursed and defrauded that humble spiritual prophet, and from the hands of Joab who had shed blood when the Lord had not told him. The Lord had vengeance on them through Solomon just as he had vengeance on his enemies through the hand of the holy prophets. But today, since there has been (c.221) peace in the land and reconciliation between God and people, God has reconciled himself to his creatures through his son Jesus the Savior. If all humanity feared the Lord and departed from evil and thought of good things, yet one or two evil ones were found in the land, our Lord would not kill these two evil people; and through the good ones, evil does not come upon anyone and they would all become perfect human beings. But as it is, today we are pleased to become instruments of anger, and all of us provoke and cause evil against one another and against ourselves, until we totally consume one another, because the Lord has not told anyone today to do evil things and become a zealot [for God] as in ancient days.

8. Abraham also pursued Perfection when he made clear his love for all who had crossed his way, good or evil ones; he supplied all who were needy and afflicted with food and clothing, not allowing his servant to serve them, but he stood before them himself like a servant and said to his servants, 'Make for yourselves alms in your dwellings from your fields'.<sup>26</sup> He imitated our Lord and washed the feet of foreigners, good and bad, even while our Lord had not yet written the Law for him. (c.224) He gave heed to God who

25. 1 K 2:6

26. Apocryphal

## مَصَادِرُ وَأَعْدَا

عُثِمَ بِهِ أَنَّهُ هُمَكَاهُ: كَيْ يُقَمَّ مَعَ الْخَطَاةِ وَأَوْ كَذَلِكَ  
 كَيْسًا مَحَلَّسًا بِهِ؟ سَهْ. هُوَ الْعَصَبُ رِيسُهُ: هُوَ أَد  
 وَحَبٌّ مَتَكَهٍ بِهِ مَذَهَبٌ وَحَقٌّ أَيْضًا وَصَحْبٌ: بِهِ كَذَلِكَ  
 مُذِنًا حَبَّهً: هُوَ أَيْضًا بِهِ سَلَفُهُ: مُذِلٌّ وَمَتَكًا  
 هُوَ يَتَقَلَّ وَصَحَّ كَامِسًا: لَا حُبَّ بِهِ هُوَ قَبْرٌ وَلَا أَهْلٌ  
 بِهِ كَذَلِكَ مُذِنًا: إِلَّا أَنْ حَكَهَ كَلَّ قَهْمِيًّا هَسْلَهُ. مُذِنًا  
 حَبٌّ كَذَلِكَ هُوَ أَد حَبَّهً: وَفَقْبٌ وَلَا أَسْمَا هَسْلَهُ  
 كَعَلَمًا كَعْنَةً؟

إِلَّا هُوَ تَبِينًا بِهِ: وَمُذِنًا حَبٌّ يَسْلًا مَعَ خَلَّا حَصَلَهُ  
 وَوَقَبٌ: هَكَاهُ بِهِتْ وَهَلْصَةً حَبٌّ مُذِنًا أَحَدًا مَعَ أَبْتِ  
 هَصَبٌ وَكَلَّ هَلْصَةً كَذَلِكَ هَصَبًا بَحْنًا وَهَسْلًا: هُوَ أَبْتِ  
 هُوَ أَد هُوَ وَهَبٌ وَهَبٌ لَا أَهْلٌ كَذَلِكَ مُذِنًا. هُوَ لَيْسَ مُذِنًا  
 مَذَهَبٌ حَبٌّ هَلْصَةً: أَيْ هُوَ لَيْسَ مَعَ حَتْمِ حَقَّةٍ  
 كَابًا وَبَحْنًا قَبْتًا. هُوَ مُذِنًا وَهَبٌ هُوَ هَسْلًا كَابًا:  
 هُوَ هَسْلًا كَذَلِكَ كَذَلِكَ كَحْتَنَةً: هُوَ لَيْسَ كَذَلِكَ كَحْتَنَةً  
 كَحْنَهُ نَعْمَ هُوَ: كَذَلِكَ هَسْلًا هُوَ كَذَلِكَ حَتْنًا  
 مَعَ مُذِنٍ هَسْلَهُ هُوَ مَعَ كَحْنًا: هُوَ وَهَبٌ هُوَ هَسْلًا:  
 هُوَ هَسْلًا هُوَ هَسْلًا هُوَ هَسْلًا كَابًا: مُذِنٌ هَسْلًا  
 هُوَ كَذَلِكَ كَذَلِكَ هَسْلًا هَسْلًا هَسْلًا: هَكَاهُ هَسْلًا لَا  
 أَيْ هُوَ هَسْلًا هَسْلًا هَسْلًا: هُوَ هَسْلًا هَسْلًا هَسْلًا  
 هَسْلًا هَسْلًا. إِلَّا سَهْ هُوَ هَسْلًا هَسْلًا هَسْلًا هَسْلًا  
 وَهَسْلًا. هَسْلًا هَسْلًا هَسْلًا هَسْلًا هَسْلًا هَسْلًا هَسْلًا  
 هَسْلًا هَسْلًا هَسْلًا: هَسْلًا هَسْلًا هَسْلًا هَسْلًا هَسْلًا:



makes his sun shine upon the good and the evil<sup>27</sup> and upon the ungrateful and upon Sodom and such like it. The law of love was in his soul and his love shone upon everyone when he squandered his property on account of the needy. When they took his wife from him, he bowed down to them and lowered himself before them and asked after their health and called them 'my lords' in his love for them.<sup>28</sup>

In another place, God brought down from the love of the Perfect [this same] man who loved the good and the bad, sending him as [he had sent] the prophets; he went to slay the evil kings who had intruded into what did not belong to them. So that we might know that the Lord had sent him, [God] met him, after he had chased many peoples with a small number of men, and said to him, 'Your reward shall be very great, because you have come and gone at my word and you did not covet spoils'.<sup>29</sup> Also Melchizedek met him with bread and wine and blessed him because he had kept the commandments.<sup>30</sup>

9. Elijah also pursued Perfection when he girded his loins with love and with kindness and became a messenger of peace. He ran many miles (c.225) ahead of Ahab,<sup>31</sup> his enemy and persecutor, who had thirsted for his blood and had sought to kill him in all [the neighboring] kingdoms, though Elijah had not injured a thing, except when the Lord had compelled him to do these things. He bore witness and said while offering up a sacrifice, 'Answer me, Lord, answer me so that all the people may know that you are God, and by your word I have done all these things'.<sup>32</sup>

Therefore, because of the wrongdoing of the people and the kings who had denied God, [God] destroyed them by means of the prophets. For Elijah prayed and rain fell and he ran to [seek] the honor of the wicked king so that he might enter his house with honor. You see that the prophets [too] desired the life and honor of the world and of its

27. Mt 5:45

28. Gn 12:20

29. Gn 15:1

30. Gn 14:8

31. 1 K 18:46

32. 1 K 18:36-37

## مَصَادِقُ وَأَعْدَا

مُحَلِّقٌ وَمُحْنٌ لَا أَقْدَ مَضَحٍ لِلْأَعْيِ وَيَنْحَبُ كَيْقُلًا هَوْنًا  
كَلَّ لُيْلًا أَسْبَ وَدَحْنًا مَبْنَعًا

(8) أَوْ أَحْوَمَ وَهَلْ خَلَاوُ حَصْبَةً أَلْ: كَبْ مَبْنَسَ يَوْمًا  
شَعْدَهُ خَلَا قُلَا وَخُجَّحَ يَوْمَهُ دَكَّ يَوْمَ لُخَا هَكْنًا: كَبْ  
مَلَاوَمًا يَوْمًا حَصْبًا أَلْ هَكْلَخَمًا حَقْلًا وَهَسَمَ يَوْمًا  
هَمَلَّوْفَ هَلَا مَحْمَ يَوْمًا حَقَّوْفَ يَوْمَ وَيَعْمَعُفَ أُنْشَى: أَلَا هُوَ  
أَسْبَ خَبْرًا مَامَ يَوْمًا مَبْصَمَةً هَوْنًا: يَوْمًا حَكْبَةً يَوْمَ  
وُجَّحَهُ حَقْلًا زَوَمَلًا حَقْقَصَصَمَ مَحْ أَمَقْتَصَمَ:  
هَمَلًاوَمَلًا يَوْمًا حَصْنًا: هَمَقِي يَوْمًا قَلَا وَأَمَقْتَصَمًا: لُخَا  
هَكْنًا: كَبْ لَا مَلَا دَهْ مَضَنَ نَعْمَهَا. هَسَنَ كَاكَدَا  
وَمَبْنَسَ مَعْمَعَهُ خَلَا لُخَا هَكْلًا كَيْقُلًا: هَكْلًا مَقْتَصَمًا  
لُيْلَةً أَلْ هَكْلًا مَبْنَسَ هَكْلًا وَأَمَلًا أَلْ: هَوْنًا نَعْمَهَا وَشَعْدَا  
حَقْقَعَهُ: هَوْنًا شَعْدَهُ خَلَا قُلَا: كَبْ مَضَرَّ يَوْمًا قُسْنَةً  
مُحَلِّقٌ هَتْنًا: هَكْبَ وَخُجَّحَ يَوْمَهُ أَيْلًا أَلْ مَقْنَةً: هَمَقِي  
يَوْمًا دَهْ: هَمَلًا مَضَرَّ مَبْصَمَةً هَمَلًا كَعْلَمَدَهُ  
هَمَلًا دَهْ مَضَنَ شَعْدَهُ وَحَلَاوَمًا.

هَدْبُهُ مَلَا إِسْنًا أَسْلَمًا كَدَا مَحْ شَعْدَا وَحَصْنًا  
كَحْنًا وَحَصْنًا يَوْمًا حَلَقًا هَكْنًا هَمْبُوْفَ أَسْبَ وَكَنْتَصًا:  
هَوْنًا سَدَ مَضَكًا وَغَمَلًا وَالْمَكْلَهُ خَلَا وَلَا وَمَدَهُ.  
هَوْنًا وَمَضَنًا هَمْبُوْفَ: أَوْدَهُ مَحْ خَلَاوُ وَيَوْمَ لُيْلَةً هَمَلًا  
حَلَقًا رَمْبُوْفَ حَصْبًا هَوْنًا: هَوْنًا وَخُجَّحَ لُحْدَ هَمَقِي  
وَأَرَحَلَّ حَصْلًا هَوْنًا حَصْلًا: هَلَا أَلْمَسَ خَلَا حَرَا.  
أَوْ مَحْصَرُومَ أَوْدَهُ حَكْمًا هَكْنًا هَكْنًا: مُحَلِّقٌ  
وَلَمْ يَكُنْ قَمْعًا

kings—while they denied God and offended the prophets.

10. Elisha also pursued Perfection when he fed and gave drink to his enemies as he wished that his enemies would do to him. He sent them to their lord peacefully after they had dined.<sup>33</sup>

But in another place, the Lord brought him down from Uprightness and from love when he did to these children the thing that he would have hated that someone should do to him if he transgressed. To those who sought to kill him he did good things instead of bad, as is appropriate for one who seeks (c.228) Perfection. [But on the other hand,] to those children who laughed and said, 'Go up, bald-head!',<sup>34</sup> he did the thing that love and Uprightness do not do. But it had been the will of Elisha when he fed his enemies. Yet when he killed the children, it was the will of God.

Then there is a place [in the Scriptures] in which the Lord brought the prophets down from Uprightness and from love, while the rest pursued Perfection. If they were overcome [by temptations] here and there, and transgressed Uprightness without a commandment, the Lord reproved them and it was obvious that they had acted foolishly. They [then] washed away their offenses and ascended to love and were confirmed.

11. Abel pursued Perfection when he submitted to his murderer and did not violate love and Uprightness by striking [Cain], the thing that he hated lest someone should strike him. Adam demonstrated his [love of] truth when he did not require vengeance for Abel from the hands of Cain, because he wished that every person would forgive him whenever he would sin. Thus the Lord was content to forgive [Cain] on the day he went astray and did not kill him.

33. 2 K 6:22-23

34. 2 K 2:23-24



12. Each one of them acted in this way in his generation and endured sinners, but did not do evil to them because they hated that a person should do evil to them. They did not do to others the thing that they hated. As they wished for someone to do (c.229) to them, so they did to everyone, to one who treated them well and to one who treated them badly—[all this] so long as the Lord did not force them to do evil to his enemies. They waited for peace in their days, and to be perfected and completed in the Spirit, the Paraclete, and then they would depart from the world.

But God did not desire to make peace in that time, because humanity had not wanted to acknowledge him. On account of this, long beforehand they saw the peace that would come to exist through our Lord Jesus Christ, they asked about this peace and longed for it and our Lord promised them, 'I will give to you this Perfection, which I shall bring about. When I send the Paraclete to the apostles, I will also perfect you because you have waited for me and have pursued the Perfection of the heavenly angels from which Adam your father fell. I will make you and your father Adam ascend to the height from which you have fallen.'<sup>35</sup>

Because of this all the prophets and righteous ones were comforted and all of them slept in faith, love, and Uprightness even though they had not received their promise. Our Lord said to his disciples, 'The prophets and righteous ones waited to see the peace that you are seeing, yet they did not see; and to hear the thing (c.232) that you are hearing, yet they did not hear; if only people would have acknowledged me, I would have made peace in their days, [and] they would have become like you'.<sup>36</sup>

13. For the Lord slew the sinful peoples by means of the prophets so that they might fear and acknowledge him by their own will, but due to their accursed will they were not

35. Apocryphal

36. Mt 13:17

## مَصَدُّوا وَأَعْدَا

يَوْمًا: دَعَا وَأَهْوَا كَحَدِّجِ حَقَّةٍ: هُوَ مَهْلًا كَلْهَاتَا  
رُحْمَهُ يَوْمَ وَمُذْنًا.

أَمَّا هُوَ وَأَهْوَا وَمُذْنًا أَمَّا أَنَّهُ كَتَحَنَّا مَعَ  
قَائِلًا هُوَ مَعَ شَعَا: مَعْنَا وَهُلَمْ يَوْمَ كَلًا وَحَقَّيْنَاهُ:  
هَؤُلَاءِ يَوْمَ وَأَرْوَصَ جِهَةً هُوَ هُوَ مَعَ قَائِلًا وَلَا  
فَهْمِيًّا: أَفْهَى أَنَّهُ مُذْنًا هَلَا بَيِّنًا وَأَهْوَا: هُوَ مَعْنَا  
مَعْنَاهُ يَوْمَ هُوَ مَعْنَاهُ حَتَّى هُوَ هُوَ مَعْنَاهُ يَوْمَ

(11) هُوَ مَعْنَاهُ يَوْمَ وَهُوَ كَلًا وَحَقَّيْنَاهُ: كَبْ مَعْنَاهُ وَنَعْمَ  
مَبْرُ مَعْنَاهُ: هُوَ حَتَّى مَعَ شَعَا هُوَ قَائِلًا هُوَ مَعْنَاهُ  
مَبْرُ وَمَعْنَاهُ يَوْمًا وَإِنَّمَا نَعْنِيهِ: هُوَ يَوْمَ مَعْنَاهُ: كَبْ  
لَا أَحَدَ حَتَّى هُوَ وَمَعْنَاهُ مَعَ أَبْنَى مَلَب: مَعْنَاهُ وَرُحَا يَوْمًا  
وَنَعْنِيهِ كَبْ إِنْ هُوَ أَهْلًا وَسَهْلًا. هُوَ مَعْنَاهُ مَعْنَاهُ  
يَوْمًا وَنَعْنِيهِ كَبْ مُذْنًا: حَتَّى هُوَ وَأَهْوَا: هُوَ مَعْنَاهُ

(12) هُوَ مَعَ مَبْرُ مَعْنَاهُ: كَبْ يَوْمَ هُوَ مَعْنَاهُ  
مَعْنَاهُ هُوَ أَهْلًا حَتَّى: مَعْنَاهُ وَنَعْنِيهِ يَوْمَ وَإِنَّمَا نَعْنِيهِ  
حَتَّى: هُوَ أَحْبَبَ يَوْمَ مَبْرُ وَنَعْنِيهِ يَوْمَ لَأَسْتَبَا: هُوَ  
وَرُحْمَ يَوْمَ وَإِنَّمَا نَحْبَ حَتَّى: هُوَ مَعْنَاهُ حَتَّى هُوَ  
حَتَّى: حَتَّى وَأَهْلًا حَتَّى: هُوَ مَعْنَاهُ وَأَهْلًا حَتَّى:  
هُوَ أَهْلًا وَمُذْنًا لَا مَحْضَبَ يَوْمًا حَتَّى: مَعْنَاهُ  
وَنَعْنِيهِ كَحَدِّجِ حَقَّةٍ: هُوَ مَعْنَاهُ وَنَعْنِيهِ حَتَّى حَتَّى:  
هُوَ مَعْنَاهُ هُوَ مَعْنَاهُ حَتَّى: هُوَ مَعْنَاهُ: هُوَ نَعْنِيهِ  
مَعَ حَتَّى:

هُوَ رُحَا كَلَّا دَعَا أَحْبَبَ وَنَحْبَ مَعْنَاهُ: مَعْنَاهُ وَلَا  
رُحْمَ يَوْمَ حَتَّى إِنْ هُوَ وَنَعْنِيهِ: هُوَ مَعْنَاهُ وَنَعْنِيهِ

persuaded. All of them fell by the sword until our Lord appeared and won them over by the force of his love and lowliness. He restored them to conviction through his lowliness, [so that] they professed that the Lord is God. Whatever is on the earth was reconciled with whatever is in heaven, though some still rebelled from the love of Jesus by the hardness of their heart.

Our Lord said to his chosen ones, 'I promised the prophets that I would come and perfect them. For the reason they were not perfected is not that they were less than you in being perfected, but because there was no peace in their days. On account of this, Uprightness will arrange [it] so that even those will be perfected.'<sup>37</sup>

Because of this the apostle said, 'We do not have more than they; he foresaw that they would not be perfected without us'.<sup>38</sup> Even more than that he said, since we are the first, He hurried to perfect us before them and not them before us. The Perfect ones of today are the image of the apostles, which is a great gift. The prophets and the first Upright ones, those who were perfected after they had departed from this world (c.233) in the sight of the apostles, were perfected because they had pursued love and Perfection in this world. From Uprightness a person ascends to love and from love he is elevated to Perfection.

14. As for the rest, anyone who is not perfected in this time and then departs from the world is not perfected in that [other] world. But everyone inherits Perfection and whatever level is lower according to his manner of life: teachers who teach many [students], and the strong who bear the diseases of the sick and reconcile many,<sup>39</sup> and everyone as he is found in simplicity of gifts, cheerfulness of mercy, diligence of leadership, or in the tranquility of love that loves without turmoil.

Then each person according to his level, if he empties

37. Apocryphal

38. Heb 11:40

39. Rm 15:1

## مَدَامُنَا وَأَعْدَا

سَرَأَوْهُمُ حَقِينَا وَحَلَبُ يَهُوَا وَيَهُوَا حَبِّ مُدُنٍ نَعْمُ «  
 مَحْسُتًا: هَعَلَا حَكْمَتُهُ هَالَا حَكْمَتُهُ. هَالَا حَكْمَتُهُ  
 مُدُنٍ: وَهُوَ حَقِينَا وَحَلَبُ إِيَّا وَإِيَّا أَحَبِّ: مُدُنٍ إِيَّا حَكْمَتُهُ  
 حَقْمُ: مُدَا وَصَعْبُ: إِيَّا فَحَكْمَتُهُ حَكْمَتًا: أَوْ حَقْمُ  
 حَقْمُ: إِيَّا حَقْمُ حَقْمُ وَصَعْبُ: حَكْمَتُهُ حَكْمَتُهُ حَقْمُ  
 حَقْمَتُهُ: وَحَتَا حَكْمَتًا: وَهُوَ وَصَعْبُ: حَقْمُ حَقْمُ حَقْمُ  
 أَحَقْمُ: حَقْمُ: حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 وَصَعْبُ: حَقْمُ.

هَدُوَا إِيَّا حَكْمَتُهُ حَقْمُ: هَدُوَا: هَدُوَا حَقْمُ  
 حَقْمُ: حَقْمُ حَقْمُ حَقْمُ: حَقْمُ لا حَقْمُ حَقْمُ حَقْمُ  
 هَدُوَا حَقْمُ حَقْمُ حَقْمُ: وَحَتَا حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ وَحَقْمُ حَقْمُ حَقْمُ: هَدُوَا حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ: هَدُوَا حَقْمُ: إِيَّا حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ حَقْمُ حَقْمُ: حَقْمُ حَقْمُ حَقْمُ حَقْمُ

(13) سَدُّ أُنْثَى حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ: وَحَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ: هَدُوَا حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 وَحَقْمُ حَقْمُ: هَدُوَا حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 أَوْ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ

أَحَدُ وَحَقْمُ حَقْمُ حَقْمُ: وَحَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 وَإِيَّا حَقْمُ حَقْمُ: حَقْمُ حَقْمُ حَقْمُ حَقْمُ حَقْمُ  
 حَقْمُ حَقْمُ: وَحَقْمُ حَقْمُ: إِيَّا حَقْمُ حَقْمُ حَقْمُ



and consecrates himself, will receive the Paraclete and become Perfect. The apostle showed that God placed the Perfect in the Church, after them the prophets, and after them the strong, the teachers, the builders, and the administrators, and after them [those who have] the gifts of healing.<sup>40</sup> He showed that one level is better than [another] level. The apostle spoke concerning these contemporary gifts that God had placed in the Church.

For the ancient prophets and apostles together take delight in the kingdom according to the word of (c.236) our Lord, 'The sower and the reaper shall rejoice together',<sup>41</sup> [for] these are the prophets and apostles, and all who are perfected rejoice with them and depart from this transitory world.

15. Today, because our Lord came and by the blood of his cross reconciled that which is on the earth and in heaven, people are also persuaded by the prophets and by our Lord and his apostles, by the teachers, the strong, and the exhorters, and everyone has declared that the Lord is God, whether sincerely or not, whether truthfully or wrongfully. Our Lord has been proclaimed today throughout all the creation. Some confessed the Father and some the Son and [others] the Holy Spirit, whether they adhered correctly or not. But they did not talk like these earlier accursed ones, 'What is the message of the Lord?'

On account of this, the Lord reconciled himself with them at this time—even if they were not sure in faith—until the future judgment comes and the Lord Jesus repays everyone according to his deeds and his faith. Therefore, the Lord Jesus does not need anyone today to become a zealot and chastise anyone who acts wickedly, because the Lord himself chastises today whoever transgresses against him, for all the peoples knew that there is a God in heaven who gives death and life.

40. 1 Co 12:28

41. Jn 4:36

## مَدَامُنَا وَأَعْدَا

حَتَّى مَضَى. فَهَلْ دُنَا قَائِلًا مَضَى: وَأَفْ رَأَى  
لَمَّا مَضَى.

فَهَلْ دُنَا أَمَّا عَكْسًا: وَكَلَّا حَيًّا نَلَا مَضَى:  
مَبْرُورًا وَخَلْبًا لَا مَضَى. نَلَا وَجْهًا: أَمَّا  
وَجْهًا وَجْهًا يَمَّا حَيًّا مَضَى مَضَى: وَجْهًا مَضَى  
وَلَا حَيًّا مَضَى. حَيًّا وَجْهًا: رَأَى، أَمَّا وَجْهًا  
وَعَكْسًا وَأَمَّا مَضَى وَجْهًا: حَيًّا وَجْهًا مَضَى:  
أَمَّا وَجْهًا مَضَى وَجْهًا مَضَى وَجْهًا حَيًّا عَكْسًا  
مَضَى وَجْهًا: حَيًّا وَجْهًا مَضَى وَجْهًا مَضَى  
مَضَى: أَمَّا دُنَا حَيًّا. مَضَى قَائِلًا مَضَى أَمَّا حَيًّا:  
وَجْهًا مَضَى حَيًّا مَضَى.

(14) حَيًّا وَجْهًا وَلَا مَضَى: دُنَا حَيًّا وَجْهًا  
وَجْهًا مَضَى: لَا مَضَى: دُنَا حَيًّا: أَمَّا حَيًّا  
أَمَّا وَجْهًا مَضَى مَضَى: حَيًّا مَضَى: حَيًّا  
وَجْهًا حَيًّا مَضَى مَضَى وَجْهًا مَضَى: حَيًّا  
وَجْهًا حَيًّا مَضَى: حَيًّا مَضَى: حَيًّا مَضَى  
وَجْهًا حَيًّا مَضَى: حَيًّا مَضَى: حَيًّا مَضَى  
أَمَّا حَيًّا مَضَى مَضَى وَجْهًا مَضَى: حَيًّا مَضَى:

وَجْهًا أَمَّا حَيًّا مَضَى: أَمَّا وَجْهًا مَضَى: حَيًّا  
مَضَى: حَيًّا مَضَى: حَيًّا مَضَى: حَيًّا مَضَى  
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حَيًّا مَضَى: حَيًّا مَضَى: حَيًّا مَضَى: حَيًّا مَضَى

*The Book of Steps*

Therefore, [the Lord] does not need (c.237) today the prophets as previously, because the evil ones did not understand who killed them nor who saved them. For if the Lord had killed them without the prophets, they would not have known whether the Lord killed them or their idols. They would have kept on supposing that their idols had killed them and they would have offered their supplications all the more. Wherever the Lord had saved them, they would have thought that their idols had saved them and they would have loved them again all the more. [Their] chastisement would have been worthless. They did not know who had punished them, and were not instructed why. Blessed is our Lord Jesus who by the compulsion of his love has redeemed them from the desolation of the idols.

16. Therefore, God does not hold back a person today from love and Perfection. Let us then pursue love, for if a person departs today from the world while he is not [yet] Perfect, our Lord does not perfect him as [he did] the prophets. And if a person does not walk today in the steps of our Lord and of his apostles, he will not go with the prophets. Because after the prophets departed from the world, our Lord perfected them in the sight of the apostles and elevated them to the place of Perfection, they and all the righteous ones who had pursued (c.240) Perfection like them. The compulsion of Jesus' love guided every creature and turned them around to understand that there is a God in heaven, that he created and sustains them.

17. Moreover, this Word greatly excited the creation and it was turned around because they heard that the Son of God had died on account of sinners in order that they might repent and live. All the worlds were stirred; he who gives life to all died on account of his creature. The Gentiles heard of the care of God for them and they trembled and knew that he had died on account of them. They were afraid and discussed with one another, 'How shall we make a defense



to him who formed us and whom we have forgotten? He died for us and yet we do not listen to him. What torment do we deserve?' Or, 'How will we have his compassion unless we repent?' Through this idea the Gentiles repented and were converted—people who were unwilling to be persuaded through the prophets.

18. It is one thing when people hear that a son of Adam died for his companions, but another thing when they hear that the Son of God died for his creation and for his servants. It is not extraordinary that the sons of Adam die on account of their colleagues since their nature is imperfect. But as the Lord, whose (c.241) nature transcends death, died for the evil sons of Adam, human beings were captivated by this love because of this and loved him.

19. Next, let us talk about the love of our fathers because we should imitate their love and their lowliness. Abraham and Isaac pursued Perfection when their wives were taken from them and they did not quarrel or fight. When the well was taken from them, they neither quarreled nor became their enemies. They endured the rape of their riches with joy, and were held captive neither by their possession nor by their wives, as [they were] by the love of and desire for God.

If the Lord had said to them, 'Renounce your wives and let go of your property', as he had said to the apostles, they would have done his will, just as when he had said to them, 'Go out from your land and from your family, and go where I tell you'.<sup>42</sup> Because they loved him and loved [fellow] human beings, they went gladly even while they knew that they had been plundered and cheated and had their wives taken, in order that they might fulfill the commandment of him whom they loved, and in order to continue honoring those whom they loved. Also, whenever

42. Gn 12:1



he asked (c.244) them to sacrifice their sons, they gladly sacrificed, because his love was fixed in their heart and they did his will in all he commanded them.

But had [God] said to them, 'Give up your wives and your sons and your possessions, and go proclaim me wherever I will tell you', it would have been easier for them to leave their wives in celibacy and their living children in their homes and their wealth and everything that belonged to them with their families and go wherever the Lord sent them; much more easily than what he did say to them, 'Go with everything you have with you', because their women were carried away by force to be dishonored before their very eyes, and their sons to be sacrificed in the face of [their sense] of compassion, and their possessions were to be plundered every day as they looked on with their own eyes and endured it—because of the hope of truth, which is to come. But all whom the Lord held back from renunciation and from physical celibacy were to become an example to all who are married in this world, so that they might live like them.

20. Jacob also pursued Perfection when he humbled himself before Esau his brother. He gave the fury of Esau an opportunity to calm down. When his anger had calmed down a little he sent [a message] to him, 'I am your servant'<sup>43</sup> by means of the offerings (c.245) he delivered to him. When Esau approached to meet Jacob, Jacob bowed down to him seven times upon the ground.<sup>44</sup> The enmity of Esau was put to rest and he embraced Jacob, kissed him, and was reconciled to him. Where is our own lowliness today? Who among us is humbled like this before his enemy, bowing down to him and reconciling himself with him?

21. Joseph also pursued Perfection when he repaid good things for bad to his brothers who had sought twice to kill him. The Lord delivered him from their hands, but they

43. Gn 32:18

44. Gn 33:3





*Memra-Nine*

sold him into slavery and he endured great sufferings on account of them. 'His feet were bound in chains and his soul entered into irons',<sup>45</sup> as it is written. He repaid them all noble deeds instead of spiteful things and did not keep a grudge, nor did he become their enemy.<sup>46</sup>

It is also written in [another] place: when he did good things to them in Egypt, they repaid him bad things and plotted to kill him. He endured the evil things like a good worker and did not do evil to them, but instead did good to them, and [so] he excelled and triumphed over every evil with good things. When Israel died, they came beseeching him, 'Our Father gave [this] commandment before he died, "Say to Joseph my son, forgive (c.248) the transgression of your brothers"',<sup>47</sup> because they thought that Joseph had held a grudge and enmity against them, yet, because of his father, he had not treated them badly. Then Joseph raised his voice with sighs and tears and said to his brothers, who were his murderers, 'Do not fear me, for I am subject to God'.<sup>48</sup> And [so] they realized that he was a friend of the Lord like his fathers, and would keep his commandments. For just as his mercies are many, so also his friends increase their kindness.

Just as he makes his sun shine and the rain fall upon the good and the bad, so also his friends shine their love upon the good and the bad. But because people exalt themselves and grieve the heart of their brothers, standing against the commandments of God, he overthrows them here and there in this world, as well as on Judgment day. But if we are sincere, God is kind and good, forever and ever.

The end of the ninth *Memra*, which is on Uprightness and on the love of the Upright and of the holy prophets.

45. Ps 105:18

46. Rm 12:21

47. Gn 50:16

48. Gn 50:19





## مَدَامُنَا وَأَعَدَا

أَحْبَبَ إِلَا أَوْحَا: ةَلَا تَسَدَّ حَدْبُحُحَاهُ وَتَسْفُهُ ةَافَا  
 إِلَا زَوَّاهُ وَتَسْفُهُ ةَلَا تَسَدَّ حَدْبُحُحَاهُ وَتَسْفُهُ ةَافَا  
 مَحْضُحُحَاهُ وَتَسْفُهُ؟ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ  
 حَدْبُحُحَاهُ: مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ

(21) أَوْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ  
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أَوْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ مَحْ  
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مَحَمَّدًا، وَأُمًّا

وَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِنَ ظُلُمَاتٍ إِلَى نُورٍ بِإِذْنِهِ ۚ وَكَانَ الْفَتْحُ عَظِيمًا ۚ

أَمْ لَمْ يَكُنْ مِنْكُمْ نَبِيٌّ مِّنْ قَبْلِهِ هُوَ فَتَجَعِلُهُمْ كِلَاهِمَا أَوْ يَخْتَفُونَ مِنْ خَلْفِهَا وَيَقُولُونَ إِنَّا نَسْمَعُ أَوْ نَعْلَمُ مَا نَدْعُهُمْ إِنَّمَا يَكْفُرُ بَيْنَنَا وَبَيْنَكَ لَأَتَنبِّئُهُمْ بِمَا يَكُونُ لَكُمْ يَوْمَ الْيَوْمِ لَئِنْ لَمْ يَرْجِعُوا إِلَىٰ رَأْسِهِمْ أَن يَقُولُوا إِنَّا هِيَ الْحَقَّةُ لَأَجْعَلَنَّ الْمُكَفِّرِينَ سُلَاحِمًا لِّهَٰؤُلَاءِ لَأَخَذُنَا مِنْهُمُ الْعَهْدَ إِنَّهُمْ أُمَمٌ أُولِيٰ عَقْلٍ ۚ

## Memra-Ten

**Summary:** A sermon arguing against a spiritualizing asceticism in which physical fasting is disdained by those who believe they have superseded anything physical.

(c.249) Concerning the advantage we have when we endure evil things while perfecting good things; and concerning the fasting and lowliness of the body and the soul, [written] by this same holy person. May his prayers help us all, Amen and Amen.

1. It helps us, brothers, to endure evil things while doing good things because Satan opposes us, and whenever we do something good, he schemes against us to cause us afflictions, so that we may not do what is good. Whenever we treat strangers or our brothers well he brings his disciples, wolves in the likeness of lambs, and troubles us through the likeness of our brothers to prevent us being hospitable to strangers or treating our [own] brothers well. But we should neither fear, nor be irritated, nor hold back from all good things, because if we persevere the Lord will defeat him in front of us, and he will not be able to tempt us all the time. (c.252)

2. 'Pray that you do not enter temptation.'<sup>1</sup> If [the evil one] threatens us through adversities or afflictions and we

1. Mt 26:41

## صَادِقًا وَبَعِيدًا

لَا تَهْلُؤُنَا وَإِنَّكَ أَصْلَدُ وَبَعِيدُ حَقًّا  
 كَرِهُنَا مُتَقَدِّمًا. وَلَا تَزِمْنَا مَقَامَنَا  
 وَفِيْنَا هَوْنًا. وَبَعِيدُ كَرِهُنَا وَبَعِيدُ هَوْنًا  
 رَلَّةً لَمْ تَكُنْ لَكُلِّ أَصْلَبَ هَوْنًا.

(1) حُبُّهَا هِيَ كَيْ وَبِهَا أَسْتَبْدَدْتُ: وَبَعِيدُ حَقًّا كَرِهُنَا  
 مُتَقَدِّمًا: مُتَقَدِّمًا مُتَقَدِّمًا حَقًّا: هَوْنًا أَصْلَدُ  
 وَبَعِيدُ وَبَعِيدُ: مُتَقَدِّمًا كَرِهُنَا وَبَعِيدُ كَرِهُنَا: أَسْ  
 وَلَا تَحِبُّ وَبَعِيدُ: أَصْلَدُ وَبَعِيدُ حَقًّا لَأَصْقِنَا أَوْ  
 لَأَسْتَبْدَدْتُ: هَوْنًا هَوْنًا حَقًّا وَبَعِيدُ وَبَعِيدُ  
 هَوْنًا كَرِهُنَا وَبَعِيدُ وَبَعِيدُ لَأَصْقِنَا مَقَامًا: أَصْلَدُ  
 لَأَسْتَبْدَدْتُ: هَوْنًا لَا تَكُنْ: هَوْنًا وَبَعِيدُ: هَوْنًا وَبَعِيدُ  
 مَقَامًا حَقًّا مُتَقَدِّمًا وَبَعِيدُ مَقَامًا: هَوْنًا  
 مَقَامًا مَقَامًا. هَوْنًا مَقَامًا وَبَعِيدُ

(2) رَلَّةً كَرِهُنَا وَبَعِيدُ حَقًّا: أَسْ وَبَعِيدُ  
 كَرِهُنَا حَقًّا أَوْ حَبِّ أَوْ حَقًّا: هَوْنًا مَقَامًا: أَوْ  
 هَوْنًا مَقَامًا وَبَعِيدُ وَبَعِيدُ وَبَعِيدُ وَبَعِيدُ  
 وَلَا تَكُنْ مَقَامًا: هَوْنًا وَبَعِيدُ وَبَعِيدُ مَقَامًا



flee from good things, he will also strive to frighten us so that we will not do what is good, in order that we will depart without fruits from this world. For nothing from this world accompanies us except the good that we have done and our fasting and our continual prayer.

3. Let us examine closely our death and see what will go with us from this world to that [other] world. For see, we would not want to travel a short distance or even to someplace nearby—[in] which a person has to do business and is able to work and live—without provisions in this world. For, if in this [world] a person has a hundred resources and still does not wish to proceed without provisions, how shall he travel to that [other] world?

Because if a person does not take anything with him here, no one will give him [anything] there, for they will call him a poor man. We do not wish to become humble in our heart and in our body; through our heart our lowliness and servitude shall be known to God, and through our body our lowliness and servitude shall be revealed to everyone, as it is written: 'Let your lowliness be evident to all people'.<sup>2</sup>

For if a person greets people spiritually,<sup>3</sup> bowing his spiritual head, but not bowing his [physical] head and heart before them, (c.253) his lowliness is evident only to God and is not evident to people, nor does he teach them. If he greets people with external lips, bowing his physical head, his lowliness is apparent to people and he pleases them, but not God, because the Lord is served spiritually and people [are served] through these visible things.

But if we wish to work and teach and be called great ones,<sup>4</sup> we have to wash and purify the inner [self] as well as the outer and the outer as the inner.<sup>5</sup> Our bodies and souls become equally worthy through fasting and prayer

2. Ph 4:5

3. Literally, 'in his heart'.

4. Mt 5:19; Didache 3:3

5. Mt 23:26



and lowliness. Let our bodies fast from foods and pleasures and from every pride of clothing and pleasures of life. Let our souls fast from spiteful words and from controversies and jealousy, zeal, curses, and anger, even enmity and from everything evil and similar to these.

4. Gluttony harms bodies [even] when they are healthy, and hateful words and everything evil harm the soul. In other words, if the soul is harmed, the body is harmed; and if the body is harmed, the soul is harmed. For there is no inner person without an outer [person], and there is no outer [person] without an inner. But if you wish to become perfect and be made pure, pursue justice of the heart and of the body (c.256) and [pursue] sincerity, lowliness, and peace of the heart and body. Because soul and body mutually succeed and fail with one another, together they are praised and together they sit down at table, and those who keep his commandments with their bodies and souls will rest together on the day of the Lord.

But let us lower ourselves before God and people, just as we see our Lord and all his preachers who lowered themselves and became great on account of their lowliness, and bowed down to their enemies; [just as] Israel bowed down to the one who sought to kill him, and humbled his soul and body and bowed to him many times;<sup>6</sup> and as our Lord was humble in his body and his spirit so that he might teach us; and as the prophets and apostles became humble in their bodies and in their souls, that is, they fasted with their bodies from ornamental clothing and all pride, and fasted with their souls from sustenance and from all pleasures. 'Do not be concerned about things belonging to your bodies, or what you shall wear, nor about things belonging to your souls, or what you shall be nourished. The soul is more than food and the body more than clothing.'<sup>7</sup>

6. Gn 33:3

7. Mt 6:25

## مَدَامُنَا وَهَمُنَا

هَمْصُفَتْنَا. نَرْوِيهِمْ فَيَتَّبِعُ مَعَ مَدَامُنَا هَمْصُفَتْنَا  
 مَعَ مَدَامُنَا وَهَمُنَا هَمْصُفَتْنَا وَهَمُنَا هَمْصُفَتْنَا  
 تَقَعْلُ مَعَ قَلَّا هَمْتُنَا مَعَ مَتْنُنَا هَمْصُفَتْنَا  
 هَمْصُفَتْنَا هَمْصُفَتْنَا أَوْ حَتَّى حَتَّى هَمْصُفَتْنَا وَهَمُنَا  
 هَمْصُفَتْنَا هَمْصُفَتْنَا

(4) نُسْأَلُ مِنْ كَيْفِهِ أَلَمْ يَكُنْ أَمْسًا وَسَكَنَ:  
 هَمْصُفَتْنَا قَلَّا هَمْتُنَا هَمْصُفَتْنَا وَهَمُنَا هَمْصُفَتْنَا  
 مَدَامُنَا تَقَعْلُ: قَلَّا مَدَامُنَا: هَمْصُفَتْنَا تَقَعْلُ  
 مَدَامُنَا. أَلَمْ يَكُنْ كَيْفَهُ وَهَمُنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا  
 وَهَمُنَا هَمْصُفَتْنَا: أَلَمْ يَكُنْ كَيْفَهُ وَهَمُنَا هَمْصُفَتْنَا  
 هَمْصُفَتْنَا: هَمْصُفَتْنَا هَمْصُفَتْنَا وَهَمُنَا هَمْصُفَتْنَا  
 حَتَّى أَمْسًا: هَمْصُفَتْنَا حَتَّى تَقَعْلُ هَمْصُفَتْنَا. هَمْصُفَتْنَا  
 مَدَامُنَا هَمْصُفَتْنَا مَدَامُنَا هَمْصُفَتْنَا مَدَامُنَا هَمْصُفَتْنَا  
 وَهَمُنَا: أَلَمْ يَكُنْ هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا  
 هَمْصُفَتْنَا هَمْصُفَتْنَا.

أَلَمْ يَكُنْ مَدَامُنَا مَدَامُنَا هَمْصُفَتْنَا: أَلَمْ يَكُنْ  
 هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا  
 مَدَامُنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا كَيْفَهُ هَمْصُفَتْنَا: هَمْصُفَتْنَا  
 أَلَمْ يَكُنْ هَمْصُفَتْنَا وَهَمُنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا  
 هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا  
 مَدَامُنَا هَمْصُفَتْنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا هَمْصُفَتْنَا  
 هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا: هَمْصُفَتْنَا  
 وَهَمُنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا هَمْصُفَتْنَا

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5. The Lord commanded those here who are involved in the labor and profit of this world to fast from the bonds of iniquity and from the ties (c.257) of deceit, to release the captives to freedom and fast from injustice and from slander, from fraud and adultery, from usury, pride, and luxury,<sup>8</sup> and from everything that is hateful to them, so that they might not do them to others, lest they find themselves sealed with the names of strangers; but rather, in the name of Jesus let them do everything<sup>9</sup> and heal every disease.

He commanded them to do to all people whatever they wish everyone would do to them. 'Break your bread with a hungry person and invite the strangers into your house and give a garment to the naked and do not turn away from your fellow human being.'<sup>10</sup> When you do these things, then be assured that the Lord will establish you upon the strength of the land and fill your soul with rich food and make your salvation shine like a light; and your righteousness will shine like a lamp, and the glory of God shall overcome you and his salvation will shine upon you.<sup>11</sup>

This is the fast the Lord commanded to almsgivers. But our Lord commanded the solitaries, that is, the merciful ones who do not harm anyone, [both] the ancients and the contemporary ones, to fast from all pleasures, saying through Paul, 'It is better for us not to eat meat or drink wine'.<sup>12</sup> And 'Be careful lest your hearts become heavy through intemperance and intoxication, through the anxiety of the world and through thinking (c.260) about wealth.'<sup>13</sup> Be careful not to be enticed because the peoples [Gentiles] seek all these things.<sup>14</sup> But he commanded the peoples [Gentiles] in this way, 'Be careful not to possess by iniquity, nor to build in sin, nor to build or to acquire as [if] forever; and do not deal with debauchery in the world, because the form of this world will pass away.'<sup>15</sup>

8. *Hermas* Mand.

VIII:10, Sim. V:3

9. Col 13:17

10. Is 58:7

11. Is 58:7

12. Rm 14:21

13. Lk 21:34

14. Mt 6:32

15. *Apocryphal*; cf. 1Co 7:30

## مَدَامُنَا وَهَمُنَا

مُدَّه كَلَامُنَا: هُوَ يَصْبِرُ بِهِ حَقَّقَهُ، مَعَ أَتَوْنَا  
 مَعَ مُدَّه، فَهَذَا. لَا لَأَرْفَعُ كَمَ بِفَيْتَنَةٍ، وَمُنَا  
 أَحَقُّ، هَلَا وَبَقَعْنَا، وَمُنَا لَأَتَوْنَا. تَعْمَلُ كَمَ مَدَامُنَا  
 بِ، مَعَ مُدَّه، هَلَا مَعَ أَحَقُّ.

(5) لَأَكْمَ وَبِ، وَبُنَا حَقَّقًا هَلَا، وَمُنَا حَقَّقًا  
 أَلَمَّه: قَمَّ أَنَا، مَدَامُنَا وَبُنَا، مَعَ قَمَّ، وَهَلَا مَعَ  
 مَدَامُنَا، وَبُنَا هَلَا، مَدَامُنَا حَقَّقًا هَلَا، هَلَا مَعَ  
 لَأَكْمَ مَعَ، مَعَ مَدَامُنَا مَعَ، مَدَامُنَا هَلَا مَعَ، أَلَمَّه هَلَا مَعَ  
 وَهَلَا مَعَ، وَهَلَا مَعَ كَلَامُنَا هَلَا مَعَ، مَدَامُنَا وَهَلَا  
 حَقَّقَه، وَلَا نَحْنُ، أَنَا، لَأَسْتُنَا: هَلَا لَأَسْلَمْنَا، حَقَّقَه  
 نَحْنُ: أَلَا كَمَدَه، وَبُنَا، نَحْنُ، قَمَّ رَجَعَهُ هَلَا، مَدَامُنَا  
 قَمَّ.

هَقَمَ أَنَا، وَبُنَا، حَقَّقَه، هَلَا مَدَامُنَا وَبُنَا  
 حَقَّقَه، قَمَّ: وَأَمَّا كَمَ كَمَدَه، حَقَّقًا: هَلَا مَدَامُنَا  
 أَلَا، حَقَّقَه، هَلَا مَدَامُنَا، أَلَا، مَدَامُنَا هَلَا، أَلَا  
 مَعَ، كَمَ، مَدَامُنَا، قَمَّ، مَدَامُنَا، مَدَامُنَا: هَلَا، أَلَا  
 وَأَلَا، مَدَامُنَا، هَلَا، مَدَامُنَا، وَأَلَا، مَدَامُنَا، مَدَامُنَا، هَلَا، مَدَامُنَا  
 هَلَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا  
 أَلَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا

هَلَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا  
 وَبِ، كَمَدَه، مَدَامُنَا، وَلَا مَدَامُنَا، لَأَمَّ: هَلَا، قَمَّ، أَنَا،  
 مَدَامُنَا: مَدَامُنَا، هَلَا، مَدَامُنَا، وَبُنَا، مَعَ، مَدَامُنَا، فَهَذَا: قَمَّ  
 أَلَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا  
 هَلَا، مَدَامُنَا، مَدَامُنَا، هَلَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا، مَدَامُنَا

6. God could have made all the world rich and healthy and life-long residents,<sup>16</sup> and not needy people; but he made some rich and some poor and some strangers and some sick. He tempts those who have by those who have not [in order to see] if their affections are for their fellow human beings. If the rich take care of the poor and the healthy [take care of] the sick and the clothed [take care of] the naked and the life-long residents [are hospitable to] the strangers, and if they will do this and have compassion upon those who are worse off than them, those worse off will be able to find relief with the powerful ones and the powerful will be justified through those worse off.

But if they will not do as our Lord commanded—to have compassion on those who are worse off than they—[the Lord] will provide for the poor according to his mercies and will have pity ‘like a poor person’ on this world. These who have not been compassionate will be without fruits and without righteousness on the day of our Lord. For Lazarus was ill-treated and lived (c.261) in this world, but he went to that [other] world and was given rest.<sup>17</sup> But, woe to that rich person who has gone without [spiritual] provisions, because his stomach will not be full with the rich food of the new world.

7. My brothers, take care of the strangers and the needy and the poor and the bereaved and the sick, and let us prepare provisions for ourselves for the long road and for that great world, lest when the doers of good deeds find enjoyment and rest, we shall be tormented in front of them and be afflicted. But when we wish to throw ourselves upon food, we dispute [the validity of the words], ‘It is not what enters the belly that defiles a person, but what issues from the mouth that will defile a person’.<sup>18</sup> And if we desire to be slack from prayer we dispute the words, ‘In our heart let

16. Literally, *bnay bet aba*—‘sons of the household of the father’—i.e., ‘local natives’ belonging to the patriarchal establishment of the community.

17. Lk 16:19ff

18. Mt 15:11





us please our Lord'.<sup>19</sup> If we wish not to be diligent for the church, we dispute the words: 'our heart is a church'.<sup>20</sup> If we wish to adorn ourselves, we are [in effect] saying, 'Inwardly we shall mourn. God does not desire these visible things'. If it pleases us not to comfort one who is naked or poor, we are saying, 'In our soul we shall be justified and shall heal our own illnesses'.

8. Evil teaches us all of these things, so that we might falter and not be diligent in our body and in our soul. But just as [evil] makes us believe that we work in our hearts, it makes us work neither in our heart (c.264) nor in our body. For there is no one who accomplishes righteousness with his heart and does not [also] accomplish [righteousness] with his body, because, from the fullness of the heart, lips speak<sup>21</sup> and, after the thought of the heart, the body moves. As the heart is humble, so the body will [also] be humble.

Moreover, if we wish to possess and to build, we should say, 'we possess while not possessing, and we own [something] but our mind is not bound by it'.<sup>22</sup> But wait. If a person should demand from you your possession, I will watch whether you will give [it] to him and are not bound by it. Or if a person takes it from you, are you not indignant against him, do you not go to court with him and do you not part in anger and become his enemy?

Woe to us who walk in falsehood and cunning. Liars are similar to demons.<sup>23</sup> For, everyone who empties his heart of the land also empties his body of its possession. Therefore, if a possession can be acquired while not being possessed, and a building can be built while we are not attached to it, then even a theft could be committed while [we are] not being robbed, and hateful deeds could be done while not being done. Moreover, we could say, we are heaven and earth and all that is in them—we are [even]

19. Rm 14:8; 2 Co 5:9

20. 1 Co 3:16, 6:19

21. Mt 12:34

22. 1 Co 7:30

23. Jn 8:44



Paradise and Jerusalem. As we do not ardently desire nor are enslaved to that excellent place of which the world is not capable, nor to that household of the Father that only sons (c.265) who have kept the commandments with their body and soul and have become holy ones in the heart and body [are able to] enter there; indeed, just what is the source for this weakness in people, unless it is the contrivance of sin? This doctrine, which is so enfeebled, has the tastes of death hidden in it.

9. But this we have known, that there is nothing in food that defiles and whoever eats is surely not defiled. But his body will become exceedingly heavy and he will live extravagantly,<sup>24</sup> bearing himself with pride and ceasing from the pursuit of Perfection.

Whoever dresses lavishly does not defile himself, but becomes really puffed up and extremely haughty and is brought down from the pursuit of Perfection. Error enters between pleasure, pride, luxury, and haughtiness, these that are not derived from love, and a person becomes fat and petulant, just as the Israelites were petulant. At first, one forgets that he is a covenanter<sup>25</sup> and after a while one will [even] forget that he should serve God, just as the Israelites forgot the Mighty One who had saved them.<sup>26</sup> After he had grown fat with riches and pleasures, then he defiled himself. [He was] not immediately [defiled], but little by little, because he enjoyed delights and lived luxuriously. Gradual, moreover, are the excellent deeds of fasting and asceticism; righteousness increases with lowliness; (c.268) while, [likewise], little by little, spiteful deeds, pleasures, and the delicacies of food defile.

10. When our Lord and the apostles emptied themselves, they emptied themselves completely and fasted fully with

24. Lk 6:45

25. Literally, 'son of the Covenant' (*bar qyama*).

26. Dt 32:15

## مَدَامُنَا وَهَمُنَا

حَكَمَ: أَمْ لَا يُؤَيِّدُ أَيْدِيَهُ: أَمْ يُؤَيِّدُ أَيْدِيَهُ هُوَ  
أَيْدِيَهُ حَتَّى حَتَّى حَتَّى؟

هُوَ كَيْ وَحَدِّدَ حَتَّى حَتَّى أَلَا هَسْبُكَ أَلَا هَسْبُكَ  
تَعْلَمُوا وَتَعْلَمُوا: تَعْلَمُوا وَتَعْلَمُوا كَيْ وَتَعْلَمُوا  
هُوَ قَسَمُهُ أَوْ قَسَمُهُ مَقَامُهُ هُوَ قَسَمُهُ قَسَمُهُ  
مَقَامُهُ قَسَمُهُ كَيْ لَا مَقَامُهُ: مَقَامُهُ قَسَمُهُ كَيْ لَا  
أَسْبَغَ بِهِ: مَقَامُهُ أَوْ تَعْلَمُوا كَيْ لَا مَقَامُهُ:  
هَتَمًا هَتَمًا مَقَامُهُ كَيْ لَا مَقَامُهُ. هَتَمًا أَوْ  
بِعَمَلِهِ أَوْ كَيْ وَتَعْلَمُوا سَبَّحَ: قَسَمُهُ هُوَ وَتَعْلَمُوا  
سَبَّحَ: أَسْبَغَ وَتَعْلَمُوا تَعْلَمُوا تَعْلَمُوا كَيْ وَتَعْلَمُوا  
أَلَا مَقَامُهُ وَتَعْلَمُوا لَا مَقَامُهُ هُوَ كَيْ وَتَعْلَمُوا  
بِهِ حَتَّى وَتَعْلَمُوا قَسَمُهُ حَتَّى: هَسْبُكَ: هُوَ  
مَقَامُهُ حَتَّى وَتَعْلَمُوا كَيْ وَتَعْلَمُوا. أَلَا مَقَامُهُ  
هَتَمًا وَتَعْلَمُوا حَتَّى؟ أَلَا وَتَعْلَمُوا وَتَعْلَمُوا  
تَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا

(9) أَلَا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا  
وَتَعْلَمُوا: هُوَ وَتَعْلَمُوا كَيْ وَتَعْلَمُوا وَتَعْلَمُوا  
مَقَامُهُ مَقَامُهُ: هَسْبُكَ وَتَعْلَمُوا وَتَعْلَمُوا  
كَيْ وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا

هُوَ وَتَعْلَمُوا لَا مَقَامُهُ: أَلَا مَقَامُهُ وَتَعْلَمُوا  
وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا  
وَتَعْلَمُوا. هَسْبُكَ وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا  
وَتَعْلَمُوا: هَسْبُكَ وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا  
هُوَ كَيْ وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا وَتَعْلَمُوا

[both] their bodies and their souls. For they never said, 'We fast' while they lived luxuriously, enjoying delicacies. Nor [did they say], 'We renounce', while possessing. Nor, 'We build as if we do not build'. May no one turn us away from the ascetic discipline of our Lord and his apostles, not even from the fast that the prophets fasted, while they lay upon each side three hundred and sixty days.<sup>27</sup> They bore the iniquity of sinners upon themselves, each for forty days and for all days.<sup>28</sup>

The apostles and the prophets constantly fasted, in order to be an example for us. Our Lord fasted so that he might become an example for us through his fasting and his prayer. Who does not hear and tremble? He who forgives debts and pardons sinners has fasted and made supplication on account of our own iniquity. How much should we ourselves fast and supplicate on account of the wickedness in ourselves and the adversaries we have in the world, and on account of the inheritance that we will have in that world, so that we may go and receive it (c.269) through the grace of our Lord, with our faces uncovered before his face, seeing that we will have kept his commandments?

The end of the tenth *Memra*, which is on the assistance we have when we endure evil things, while doing good things; and on the fasting of the body and the lowliness of the soul.

27. Ezk 4:9

28. 1 K 19:8

## مَدَامُنَا وَهَمُنَا

أَمْعُنَا أَمْعُنَا. هَمُّنَا لَهَا كَهْ إِيْع وَكْ مِصْلَا يَه: هَمْلَا;  
مَكْلَا لَهَا كَه إِيْع وَتَعْمَلْ لَلْكَوَا: أَمْ وَهَمْلَا حَتَّ  
أَمْعُنَا حَمْلَا وَفِيْمَ أَمْعُنَا. مَحْ كَلَا وَبَعْضُ حَمْلَا وَ  
هَدْفُهُنَا: هَمُّنَا مِصْلَا. كَه حَمْلَا مِصْلَا وَهَمْلَا  
هَمْلَا فَمِ مِصْلَا: إِيْع حَمْلَا مَكْلَا. حَمْلَا يَه  
حَمْلَا حَمْلَا مِصْلَا وَهَمْلَا وَهَمْلَا: مِصْلَا وَهَمْلَا حَمْلَا  
مِصْلَا. هَمْلَا مَكْلَا حَمْلَا حَمْلَا مِصْلَا هَمْلَا  
هَمْلَا وَهَمْلَا مِصْلَا

(10) مَدُنْ وَحْ هَمْلَا: كَبْ أَمْلَا وَهَمْلَا: مَكْلَا  
أَمْلَا وَهَمْلَا مِصْلَا رُصْلَا حَمْلَا وَهَمْلَا. لَا  
حَمْلَا مِصْلَا مِصْلَا أَمْلَا وَهَمْلَا: كَبْ مِصْلَا وَهَمْلَا  
هَمْلَا. هَمْلَا وَهَمْلَا وَهَمْلَا: كَبْ مِصْلَا وَهَمْلَا  
مِصْلَا لَا حَمْلَا مِصْلَا: لَا إِيْع لَمْلَا مَحْ وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا: كَبْ وَهَمْلَا  
مِصْلَا مِصْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا

هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
وَكَ وَهَمْلَا وَهَمْلَا. هَمْلَا وَهَمْلَا وَهَمْلَا: وَكَ وَهَمْلَا وَهَمْلَا  
حَمْلَا وَهَمْلَا. مَحْ لَا تَعْمَلْ وَهَمْلَا وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا  
هَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا وَهَمْلَا



مَدَامُنَا وَهَمُنَا

وَمُنَا: كَبَّ كَتَمَ أَقْتَمَ مِمُّ أَقْتَمَ: مَهْلًا وَبَلًا  
فَهَمِبَّةٌ ❖

مَلَمَ مَدَامُنَا وَهَمُنَا وَهَلَا مَهْوُنَا وَاسَ كَبَّ  
سَهْدًا سَنَقْلًا كَبَّ حُبَّيْنِ لُخْلَا: هَلَا رَهْمًا وَهَكَا  
هَمْهَطًا وَهَعَا ❖